OCTOBER
1950

The Methodist Woman

National Citizens' Roll Call
World-Wide Communion Sunday, October 1
United Nations' Day, October 24
Week of Prayer and Self-Denial, October 25-31

The Methodist Woman

Volume 11 Number 2

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OCTOBER CONTENTS 1950

	PAGE
East—West—North—South?	3
We and the Women of India, by *Dorothy Clarke Wilson*	4
The Place of Mission Schools, by *W. P. Bass*	6
The Torch Is Ours, Pass It On, by *Helen H. Russell*	8
This Much We Know, by *Margaret Billingsley*	10
Continuing Witness in China, by *Louise Robinson*	11
"Let All You Do Be Done In Love," by *Henrietta Gibson*	12
Worship Program for Circles, by *Mrs. Horace Turner*	13
Missionary News	14
Advance Without Loss, by *Mrs. Clifford A. Bender*	17
Spiritual Life Cultivation, *Mrs. Edwin B. White*	18
Week of Prayer Projects, 1950	19
Wesleyan Service Guild Newsletter	21
Missionary Education	24
Christian Social Relations and Local Church Activities	25
Organization and Promotion	29
Advance Program	30
Student Work	34
Youth Work	35
Religion at the College Level, by *Nancy Jane Barnhouse*	36
Books on Methodism	37
World Federation of Methodist Women, *Mrs. Paul Arrington*	40
Tested Teamwork, by *Mrs. C. C. Long*	43

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ASK YOURSELF

1. Where was a Woman's Division hospital recently dedicated?
2. Why is training more important than teaching?
3. What society carefully followed the Week of Prayer program?
4. Give comparison of the Taj with Holman Institute.
5. Where has the U.N. stopped conflicts?
6. To what countries are the LA-3's going?
7. "Not poor, they have a table!" Where said?
8. Describe a Shut-In Circle.
9. Who made little figures to illustrate *Women of Scripture?*
10. "The price of shining is ————." Complete.

THE SEPTEMBER COVER

We were and are proud of the Tenth Anniversary cover. Credit for the clever photographic adaptation of the September, 1940, cover belongs to Mr. Anton Pilversack, technical production manager for the Editorial Board. (Pause for applause.)

Study the two covers for Advance talking points.

1940: the woman with lowered head and downcast eyes seems troubled, concerned perhaps over organizational details; she looms large and apart from the projects.

1950: our cover-page woman[1] for the anniversary issue radiates confidence with a smile of achievement and eyes forward looking to the future. Organizational obstacles surmounted, chin up, she is right back of the projects, shoulder-to-the-wheel, so to speak.

Now you carry on from there, remembering that in the foreground is a chapel typifying the spiritual emphasis of our world-wide enterprise.

[1] Mrs. Robert Armstrong, Cedar Rapids, Iowa.

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East—West North—South?

1.

2.

3.

4.

5.

6.

Where From?

Accents, colloquialisms, and dialects identify one's native heath. Does one's appearance, facial expression, or looks carry any certain geographic stamp?

East, West, North, South—
Can you tell where I'm from
If I don't open my mouth?

These Methodist women are from different parts of the country. Have a guessing contest in your society or circle. Provide pencils and paper. Be sure each member has a copy of *The Methodist Woman*. Allow time for a study and discussion of the pictures. Then ask each member to write down her own conclusions as to the section and state of each woman pictured. Keep the papers to check next month when the names and addresses of these six will be given along with another guessing contest on Methodist women.

We and the Women of India

By DOROTHY CLARKE WILSON

Mrs. Wilson went to India to gather background material for a novel. She is so thrilled over our women's work in India, that she is doing a series of articles covering a five-months' trip. This is the first article in the series.

A FEW weeks ago I attended a reception in the Y.W.C.A. in New Delhi for one of the most prominent and influential citizens of India, Rani Maharaj Singh, wife of the governor of Bombay State. The guest of honor proved to be one of the most attractive women I have ever met. Handsome, regal in appearance, a beautiful white and gold sari lending added dignity to her already majestic figure, her white hair strikingly coroneted with a garland of jasmine flowers, she dominated the group the moment she entered the room. She spoke to the "Y" girls intimately but eloquently about ideals of Christian service and of the part which they must play in the building of the new India.

Another time — several other times—I had the wonderful privilege of meeting and talking with another great woman of India, probably the greatest now living, Rajkumari Amrit Kaur, Minister of Health in the new republic. She came to dinner one evening at the home of Bishop and Mrs. Pickett. Bishop and Mrs. Paul Martin also were present. Very slight and unassuming, the complete opposite of the dramatically regal Rani, Rajkumari is no less attractive than her illustrious sister-in-law. You feel that the fires within her lie deep beneath the surface, fed constantly from the fuel of a consuming energy and an indomitable spirit, and untouched by any passing winds of prejudice or hatred.

"We must think in terms of service," she told us simply. "Christ must be shown in our lives, not by word of mouth but by deed. It doesn't matter whether one belongs to one party or another. Integrity is what counts."

These two women represent the new enlightened womanhood of India. They are not typical, of course, any more than Jane Addams and Eleanor Roosevelt are typical of American womanhood. But they are leaders in an increasingly large and influential group of Indian women who are awakened to their responsibility for the welfare of others and the building of a better world. They are a blending of the best in Eastern and Western cultures. And they are Christians. They have been made what they are by Christian missions.

During my recent tour of India I was privileged to see our mission work at close hand. For five months I traveled almost continuously through the country, living intimately with missionary and Indian families in their bungalows, sometimes spending only a night or two, occasionally stopping longer. I have just been listing the different places where I visited, and I find there are thirty-eight of them: schools, orphanages, hostels, hospitals, private homes, Y.W.C.A.'s, village huts made of mud, and a few —a very few—hotels. Many of these places are stars on your Woman's Society of Christian Service map. They stretch all the way from Delhi to Cape Comorin, from Calcutta to Bombay, from Madras to Darjeeling.

"I suspect that you have seen more of India than I have," Prime Minister Nehru told me the day I had lunch at his house.

"Oh, no!" I protested. But perhaps I had—the way a small insect skimming over the surface of a lake has seen more of it than a big fish swimming in it all his life!

The rooms I occupied in the mission bungalows were all about the same—big and often a little barnlike; white plastered walls and high ceilings inhabited, not infrequently, by long-tailed lizards; a cot b draped with mosquito netting and big fan hung from the ceiling; adjoining cubicle lined with cemer one corner walled off as a "tul with sloping floor and drain, whe you could stand and take your dai bath, Indian fashion, by pourir big dippers of precious hot wat over your body; double doors ope ing on a veranda or terrace, whi you had to be careful to lock night. Some were hot, some clan mily cold, depending on the part the country and the season. Son were gaily furnished, almost luxur ous, some quite bare. But all fo lowed the same general patter And all seemed like home to me.

The schools, too, and other inst tutional buildings seem very muc alike as I look back upon them: series of rooms opening on lor verandas, often built around larg square, open courts, bedrooms fille many times to overflowing, wit rows of *charpoys* (string cots) ; ho pital wards lined with cot beds; tin operating rooms and laboratori furnished with pitifully sma equipment; big city churches bui of bricks, usually in the form of cross, and looking entirely to Western both in architecture ar furnishings; little village church walled with whitewashed clay ar fitted with low clay benches mats. If you have seen one, yo have seen nearly all of them.

No, it is not the buildings whic I remember. It is the people. Th bright-faced children rising joyfull from their benches or mats "salaam" the visiting lady fo eigner. The bravely smiling p tients lying in the hospital cot rows of them, or queued up p tiently at the door of a dispensar or squatting in long immobile lin on the floors of hospital verand and corridors. The graciou friendly people who sat with me the pews on Sunday mornings shared their mat with me on

rthen floor—men in all sorts of mbinations of Eastern and West- n dress, women in bright-colored ris. The lines of beggars waiting terward at the church gates. And, course, the missionaries and dian workers who are the heart d soul of all these institutions. ney are the stars on my memory ap of India.

First on my Indian map, and a ry brightly shining star indeed, me Ruth Pickett. I can see her ce now when she reads this and ar her gently remonstrative, "Oh no!" Of course she isn't strictly e of our Woman's Division work- s. She's a bishop's wife. But ethodism in all its branches ould function much less capably India if she were not there in her autiful home in Delhi; quietly d efficiently and graciously enter- ining guests (a constant stream of em!); meeting them at the sta- on or the airport; chauffeuring em with consummate skill rough the bewildering maze of ngas and bullock carts and bi- cles and cows which throng the reets of Delhi; arranging for eir police permits and visas and ssports and railroad tickets; eding them excellent food at a autifully appointed table; chang- g their money; forwarding their ail, and I don't know how many her things.

Hers was the first familiar face I w in India—one evening last No- mber, about an hour after the ane had let me down in a strange y in a strange country—and it rtainly looked good to me. Her vely home looked good to me, too, en and at other times when I re- rned to it during the next five nths. The big pleasant bedroom th its doors opening on a little randa and leading to a constantly ooming garden beyond, the small joining dressing room and bath, th its real tub and hot water ucet (fed from a small tank on e outside wall with a charcoal e beneath it) were like an oasis in e desert of my long, wearying ps. I returned to it for Thanks- ving and for Christmas and sev- al times later, and each time, be- cause of the graciousness of Ruth Pickett, it was like coming home.

Close to the Picketts', across a road lined with refugee huts and down the street a little way, is Butler Memorial Girls' School,[1] where I received my first introduction to the work of the Woman's Division in India. Butler Memorial is a beautiful school. I wish you could see its attractive bungalow with its wide, crescent-shaped veranda, set far back in a lawn planted with neems and pipals and low-spreading palm trees. Its details are still fresh in my mind because when I saw it first India was new, and I was gazing at everything wide-eyed and fascinated: the children playing "This is what the farmer does" in the schoolyard at recess, the *dhobi* standing knee-deep in his big cement wash tub beating clothes on a flat stone, the roomful after roomful of children of every variety of age, dress, and shade of brown rising to greet me with smiles on their faces and hands folded in "salaam" just above their breasts. Ella Perry, the extremely efficient principal of Butler School, took me on my first tonga ride; my first trip to the bazaars; and gave me my first lesson on the trees and birds of India. She's a grand person.

I was still wide-eyed (perhaps the word should be "goggle") when I arrived at Agra after my first railroad journey, but it wasn't my timidity alone which made Miss Catherine Justin look so good to me when she met me on the station platform. She looked even better to me much later when I returned, a seasoned Indian traveler, to see the Taj by moonlight. Miss Justin is one of those rare spirits who are genuinely concerned about every human being in the world except themselves. She always seems to have time for everybody — and everything. During the three days which I spent at Holman Institute, of which she is principal, she successfully superintended a school of over 600 day pupils; ran a big bungalow which at the moment was housing anywhere from five to eight guests; presided graciously at three well-planned meals each day and at

(*Continued on page 41*)

[1] May issue, THE METHODIST WOMAN, pp. 12-13.

Group from Holman Institute, Agra, which traveled with Mrs. Wilson by bus to Fatehpur-Sikri

The Place of Mission Schools

By W. P. BASS

I HAVE a personal conviction that in the mission school lies the greatest potential for Christianization of the Indians of the Southwest. Some other form of missionary service may be the great need tomorrow, but today the mission school holds the promise of tomorrow. Why? Because the mission school offers the only means by which any appreciable number of Indian children can possibly receive Christian training, and let it be remembered that the children of today will be the citizens and leaders of tomorrow.

Those of you who work among the Navajos know how hard it is to reach the older Navajos with the Gospel. But we see many evidences of the influence that the Christian school children have upon their parents. We are reminded of the story of the fellow who was carrying a little lamb. Walking meekly behind was the mother sheep. A bystander inquired of the shepherd, "Why are you carrying the lamb? Is it hurt? Is there something wrong?" "No," replied the shepherd, "there is nothing wrong, but as long as I carry the lamb, the mother sheep will follow." So we see the truth in action, "And a little child shall lead them."

We believe that consecrated native Christian Navajos can win their people more effectively than we white missionaries ever can, so if we reach the children for Christ, they in turn can reach their parents and others in the home.

Christians have always been aware of the truth of the Bible teaching, "Train up a child in the way he should go, and when he is old he will not depart from it." The seeming inaccuracy of this teaching is due to a misunderstanding of the meaning of training. Many Indian children have been told; a few have been taught; fewer have been trained. Education is more than telling. Teachers often view their task as one of dispensing information, so they

"Ram it in, cram it in;
Children's heads are hollow.
Slam it in, jam it in;
Still there's more to follow."

True teaching involves application of knowledge, and results in growth. But true education is more than just telling, and even more than teaching; it is training.

"Telling is helping to know;
Teaching is helping to know and grow;
Training is helping to know and grow and do."

Jesus' ministry on earth was not one of preaching and teaching only, but also of training. Though he preached to and taught many, he trained only a handful. He lived with them and directed their activities. He gave each one much personal attention. He told them and taught them, but he also trained them. He might have met them for a period each week, or better still, for an hour each day to teach them, but then he could not have trained them. Out of this handful came a few who were the leaders in carrying on his work.

The Christian home, in conjunction with the church, is the usual means of providing the necessary Christian training for the child. With few Christian homes—among the Navajos, at least—and few churches accessible, the Christian boarding school is the only agency able to provide Christian training for our Indian children.

Mr. Bass prepared this paper for the Southwestern Regional Conference of the National Fellowship of Indian Workers. At the suggestion of Miss Muriel Day, Executive Secretary of the Bureau of Educational Institutions, permission was secured from the Fellowship *News Letter* to reprint it for our readers.

From such families as this come t students in our Navajo Methodist M sion School

The mission school is not just a adjunct of other phases of missi work which can only be justified b its contribution. There is som times the feeling expressed th unless a majority of mission scho children become full-time Christi workers and all become active the work of the church the missi school cannot be justified. Su standards are not set for one's ow children, nor for children of t Christian home and church in ge eral. Why demand such resul from the mission school? Of cours it is to be hoped that many of t young people produced by missi schools will become interprete preachers, and teachers.

Rather, however, the justificati for the existence of the missi school is in the right of every chil Indian or white, to a Christian ed cation. Not all will, or can, recei one; nor will all who do bene equally by it; but all deserve The child comes into the worl innocent and helpless, a creature God, made in his image. There present an instinct to worship G and a capacity to know him. T potentiality of Godlike growth there. Every child should be giv the opportunity of knowing G and becoming adjusted to his wa

Life's success depends up obedience to God's laws. T obedience should not begin late life but as early as possible. Wcu

God that every child could re-
ve a Christian training! Chris-
n people owe it, not only to their
n children, but to as many chil-
en as possible.

While the mission school—or any
ssion work for that matter—does
t need to be able to point to spe-
ic results in order to justify its
stence, it may be judged and
ould constantly examine itself to
e that its education is Christian in
e most vital sense. Basic to a
ie Christian philosophy of educa-
n is the scriptural conception of
e child. The Bible teaches that
an was created in the image of
od. He is the highest expression
God's creative activity. He is
ecious in God's sight. No other
ilosophy holds such a lofty view
the worth of the individual. The
ild is like God in that he has the
pacity to know, to feel, and to
ll. The aim of Christian educa-
on is to so assist the child—in his
quisition of information, in his
notional development, and in the
pression of his will—that his
nd will be brought together with
e mind of God, that his emotional
velopment will result in an appre-
ation of that which is good and
ght and beautiful and find its
ghest expression in worship of
od, and that his will may conform
ore and more to the will of God.
The Bible also teaches that sin
parated us from God, but that
sus came into the world to restore
to the Father. Therefore, pupils
ll be constantly pointed to Jesus Christ as Saviour and Lord. The foundation for Christian living is faith in him. Training in Christian living will not bear the desired fruit unless accompanied by a right relation to God through the regenerating power of Christ.

Statistics show that seven times as many are converted at the age of sixteen as ten years later. "Less time and effort are necessary to win twenty children to Christ than one adult, and a Christian child is worth more in the expansion of the Kingdom than many adults," is the statement of one of long experience in Christian work. No stone should be left unturned to see that every pupil makes a decision for Christ before leaving the mission school. There is that philosophy of education which advocates the adjustment to one's environment as the ideal of education. The Christian philosophy, however, advocates the betterment of one's environment as a higher ideal. Service to God and fellow man must be constantly stressed in our mission schools, lest our pupils become self-centered and use their training to live selfish lives. Where by necessity so much is given pupils and so much is done for them, this is a very real danger and must be carefully guarded against.

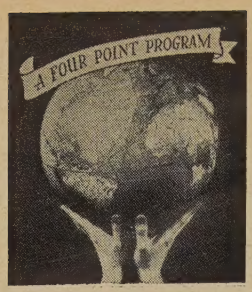
It is encouraging that so many young people from mission schools desire higher education. This is doubtless true in part because of the accredited standing of the mission school and the reasonable assurance graduates have of success in college. It is also due to the high aspirations and ideals of Christian young people. But a real problem is presented in helping these young people choose a school where these ideals of service will not be dimmed.

I would like to lay stress upon the importance of Christian personalities in mission school work. A school is only as good as its staff. A staff is only as good as its Christian influence. True Christian influence must include not only a belief in, and a teaching of, vital Christian truth, but also a life consistent with that truth.

Teachers who can impart the basic information standard to education are plentiful. But those who can do their part in preparing young people to live are scarce. The most important thing in education is not the acquisition of knowledge, but the development of a philosophy of life, patterns of behavior and methods of thinking and living that are Christian. The thing that sets a school apart then is not its buildings and books, but its atmosphere; not its curriculum and its extracurricular program, but its philosophy of life. Only a competent, consecrated Christian staff can enable the mission school to fill the place it should in the program of the Church.

Let us who are in this great work reconsecrate ourselves to our Lord, and to our noble task of winning Indian children to Christ and training them in Christian living.

**ass in shorthand at
r school in Farm-
gton, New Mexico**



The Torch Is Ours, Pass It On!

By HELEN H. RUSSELL

Directions

This presentation is different. With a little work it can be adapted for local, subdistrict, district, or conference meeting. It combines a memorial service, reports of new members, messages from missionaries, and a group commitment. This is not ready-made. Only the framework is given; adaptation must be worked out by each group to fit the purpose and situation.

PARTICIPANTS—Two Readers, a Methodist woman, Promotion secretary (or secretaries), Voices (secretary or secretaries of Missionary Education and Service).

SETTING—The poster of the world supported by two hands is the basis of this playlet. Cut around world, leaving it attached at base only; then cut down in sections making the world appear sagged and broken. May have to use Scotch tape. Drape cheesecloth over the hands to conceal them. Place this poster of a broken world on an easel in center of platform.

The two Readers (*robed*) stand on either side of the poster and to the rear. The Promotion secretaries, too, should be robed for they are representative figures. Voices are not robed, for they represent a "oneness" with the local members in the pews. Strive for reverence and earnestness.

READER: The world is broken in pieces. How can we put it together again? Only the forces of Christian love, pulling all mankind unto Jesus, have sufficient drawing power to heal the scars of war, to bridge the gaps of prejudice and ignorance. Yea, the forces of Christian fellowship and understanding. Who will set these in motion?

A METHODIST WOMAN *(Enters from left side leisurely, studying her surroundings as she comes. Pauses to observe the broken world with concern. Attempts to put pieces in position; soon gives up and exits off right. Muses to herself as she walks.)*:

"But once I pass this way,
And then—no more.
But once—and then, the Silent Door
Swings on its hinges,
Opens . . . closes—
And no more
I pass this way.
So while I may,
With all my might,
I will essay
Sweet comfort and delight,
To all I meet upon the Pilgrim Way.
For no man travels twice
The Great Highway,
That climbs through Darkness up to Light—
Through Night
To Day." [1]

READER:

"The sun goes down
Sometimes in flaming glory;
It pulls a train of crimson-gold
Across the high spots of the earth,
The towers, trees, and hill tops,
The steeples and the crosses.
Yet oftener
It goes down quietly,
Almost unnoticed, until
In the midst of twilight loveliness
A voice says softly:
'Ah, the sun has set.'

"No matter how the sun goes down
It always leaves behind
The memory of its gracious light—
Light and life and sustenance
To the children
Of the earth.
Yes, even as it goes,
It journeys on in constancy
To bring another dawn
More glorious
Than all the rest.

"So goes a life.
And, as beyond the hills
The invisible sun is darkene
Even so
The soul of man, the light
life,
Transcendent is in greater co
stancy
As, breaking through God
endless universe,
It streaks the dawn
Of heaven's own horizon!

"Yet we of earth—
How well we understand
That when a sainted spirit go
Our light is paled the while.
But over there an angel say
'Look, yonder gleams a new
light.
Another soul has come in rad
ance—
The radiance of immorta
ity!'" [2]

SECOND READER: *(Reads nam of deceased members. Or this m morial feature may be omitted a some other names introduced su as the early leaders of women work in order to emphasize t anniversary phase.)*

PROMOTION SECRETARIES *(or SE RETARY, depending on the type meeting, present themselves at t altar carrying scrolls and lighte candles. They speak in rotatio adding data of local interest to t following lines)*:

1. Did a leader pass away?
Yes, some passed, but in the going
Threw this torch, all bright glowing
Which was caught and lift high
By these sisters, standing by.
(Mentions the new members

[1] "The Pilgrim Way" from *Bees in Amber*, by John Oxenham. Used by permission of the American Tract Society.

[2] "Dawn on a New Horizon," by Marie Hun Dawson.

e district or church as she holds o scroll which supposedly is the ll of new names she is reporting.)

2. Yes, this torch, still burning bright
Like a gleaming beacon light,
Shows throughout its radiance clear
That their influence still is here.

(Holds up scroll and mentions ew members.)

3. *(Holding up scroll, reports ains.)*

———— new members from ———— (district)
Brings assurance to the end
That the work will carry on
They so earnestly began.

4. ———— (district) also pre-nts the names of ———— new nembers who recently have been rought into the fold of one and one-alf million Methodist women who re dedicated to study the needs of ne world and to work for a world hristian community.

READER:

"The light of Christian love shines forth
To all dark corners of the earth."

VOICES *(number is optional) peak from the rear corners of the anctuary giving personal messages rom missionaries known to those resent; perhaps from workers who ave gone out from the church, dis-rict, or conference; or from those erving in projects in which the roup has a special interest.*

After all have spoken, VOICES *owly move to altar to join the* ROMOTION SECRETARIES. *They neel for the last lines.*

READER *(continuing):*

And hands of women round the world
Clasped in sisterhood and love
Watch . . . and work . . . and kneel to pray
That the Christian banner be unfurled.

SECOND READER *(praying):*

Lord, hear us as we pray:

Make us a channel of Thy peace:

Where there is hatred, may we bring love;

Where there is wrong, may we bring the spirit of forgiveness;

Where there is discord, may we bring harmony;

Where there is error, may we bring truth;

Where there is doubt, may we bring faith;

Where there is despair, may we bring hope;

Where there are shadows, may we bring Thy light;

Where there is sadness, may we bring joy.

Lord, grant that we may seek rather
To comfort than to be comforted;
To understand than to be understood;
To love than to be loved;
For it is in giving that we receive;
It is in self-forgetting that we find;
It is in forgiving that we are forgiven;
It is in dying that we awaken to eternal life.[3]

"O Master, keep us building; may our hands
Ne'er falter when the dream is in our hearts
When to our ears there come Divine commands
And all the pride of sinful will departs;
We build with THEE. Oh, grant enduring worth
Until the heavenly kingdom comes on earth."[4]

[3] Adapted from prayer of St. Francis of Assisi.
[4] Selected.

(During last paragraph of the prayer, the PROMOTION SECRETARIES *with a sense of urgency move up to poster on the platform. They tear away the cheesecloth drape revealing the supporting hands. They pull at the pieces, work them into place with effort, for it does not come easily. Two of them take a center position and with their own uplifted hands support those already drawn by artist on the poster. Those serving as* VOICES *are stirred from their kneeling position also. Going to the platform they form supporting positions on either side. Work for a tableau effect here. As this action begins,* READER *gives the following lines, and then announces hymn. Audience, by standing to sing, joins in the united effort, as it were, to put the world together.)*

READER: It is hard to put the broken world together. The pieces can be knitted together only through the combined effort of many tender hands administering the healing power of God's holy will, which has been given for the healing of the nations. They are secure only when Christ Jesus himself is the foundation and the cornerstone.

HYMN: "O Zion, Haste" — *The Methodist Hymnal,* No. 475, stanzas 1, 3, 4.

IF

you are actively interested in any of the Christian Colleges in China, if you are concerned with any Christian work being carried on in Communist-dominated countries, or if you are looking for guidance in your prayers for pressing world conditions;—you will want LIFT UP YOUR EYES! Within the framework of 31 short devotional studies the problems of the Chinese Christian Colleges, their faculties, students, and trustees, are simply and forcefully told. Here is an admirable introduction to the United Board for Christian Colleges in China and your own denominational link with its associated institutions. Brief Bible references and appropriate prayers combine to provide a month of fellowship and intercession which will be richly rewarding. Send for your own free copy to: The United Board for Christian Colleges in China, 150 Fifth Avenue, New York 10, N. Y.

This Much We Know

By MARGARET BILLINGSLEY

WITH war raging in Korea, it is difficult to think of that country as the "Land of the Morning Calm." Known throughout her long history as a peace-loving people, Koreans are of one nation, one race, with one language and one culture. Geographically, Korea is a strategic peninsula desired as a political and military foothold. Through the years she has suffered from the struggle for power which has existed between neighboring countries.

The most peaceful revolution the world has ever known was staged in Korea in 1919, when an effort was made to throw off the yoke of Japanese imperialism. The entire population appeared on the street at one time; without weapons, without violence, they mourned, marched, and shouted "mansei," which means "Korea for 1,000 years." In preparing their people for this marvelous demonstration, the following injunction was given:

"Whatever you do
Do not insult the Japanese
Do not throw stones
Do not hit with your fists
For these are acts of barbarians."

This gentle attitude has changed during the years of contact with other world powers; today Korea is a bloody battlefield with Koreans carrying arms and brother fighting brother.

Five years ago Koreans celebrated the most joyous day of their history—liberation from the Japanese, but in a short time they found their country divided at the 38th parallel, with two leading powers of the world guiding and directing separately the activities of the north and of the south. A Communistic government under the supervision of Russia was set up in the north; in the south, a democratic government under the United States. At the first election over ninety per cent of the people voted. At the second election, which was the first election conducted by the Korean people themselves, over eighty per cent voted in what was reported to have been the quietest election in any country in the world with the exception of America.

Although problems have existed, this country, under the leadership and guidance of their chosen president, Syngman Rhee, was developing into one of the most promising democracies in the world. Extensive land reforms were under way, economic and educational fields were showing progress, and free schools were rapidly being established. Industries were being developed with the aid of ECA, thus improving the economy of the country. Along with the advance in the political, economic, and social fields was a continued Christian advance.

Mission work and the Christian church were recovering rapidly from the depression and suffering of the war years. Reclamation of mission property and churches again made possible effective centers of Christian education and teaching. Forty new churches had been established in the city of Seoul since the cessation of World War II. Among the thousands of refugees coming from the north were large Christian groups seeking freedom of worship, and as they moved into new centers, churches were started immediately. A schism in the Korean Methodist Church which was a result of the war had been healed. Through prayer and Christian forgiveness the two groups had come together.

The Methodist Seminary was rehabilitated and re-established with Dr. Hyungi Lew as its most efficient president. Here 120 men and women were preparing for leadership in the church. Christian people, realizing and meeting their obligations for the large group of destitutes and refugees, were establishing social service projects. Our own social service centers were doing effective work in Seoul, Songdo, Inchun, Wonju, and Choonchun. Ewha College had more students than it could possibly care for and a new science building in memory of Miss Alice Appenzeller had just been erected. Methodist high schools were again beginning to show signs of accepting Christian principles. A new rural center established in Wonju was bringing to the farmer and the village folk a new way of life through agriculture, 4-H Club work, recreation, home economics classes, and spiritual uplift. A new interdenominational center was soon to be established in Taejon. Medical work was rapidly being re-established, with Severance Hospital, the union hospital in Seoul, again becoming the outstanding center of medical work. Ivey Hospital, a Methodist institution in Songdo had been rehabilitated by a missionary doctor who just arrived.

Kindergartens, pre-school age group work, and parent education had an open field such as was never possible before the war. Workers in this line reported wonderful response with hope of nation-wide benefits for Korean children. As evidenced by every phase of life the people of the south had hope, vision, and a direction of purpose which made one feel that a Christian democracy was really in the embryo of development.

Then on Sunday, June 25, the people in Seoul received a message that the northern troops had crossed the line, coming down into the south at several points, one of them being Songdo (Kaesung), a strong center of Methodist work for many years. This news did not bring too much concern, as previous border skirmishes and intermittent Communist activities in the south were not considered a real threat of war. Life in Seouul went on as usual. Korean Christian services were held in the morning and the English service in the afternoon. Then word came that the northern troops were coming nearer the city.

On Saturday, the day before, here had been a wedding of two Methodist missionaries in Seoul; any of the missionaries from ongdo had been in attendance. Irs. Lawrence Zellers and Mr. and Irs. Brannon of Songdo remained Seoul over the week end. The Iisses Nellie Dyer and Bertha mith and Rev. Lawrence Zellers, ccompanied by Rev. Dr. A. Chris-an Jensen of Seoul, returned to eir stations in order to be present r the Sunday services. Dr. Kisch nd Miss Helen Rosser had not at-nded the wedding, so they were Songdo. The northern troops ame so rapidly these folks had no arning, and at this writing no ord has come from or about them from our Christian workers in e three schools, two community nters, five Methodist churches, e hospital, and Bible institutes ithin Songdo.

Sunday night our Seoul missionaries retired, thinking the fighting could not possibly reach that city. At 2:00 A.M. Monday they were all awakened and told to proceed with what they could carry to the port of Inchun for evacuation. American women and children were put on a Norwegian freighter and evacuated to Japan. The men were also forced to evacuate by plane the following day. Missionaries further south made their way by jeep and car and train to Pusan where they, too, were taken by boat to Japan.

It is known that among the hundreds of Koreans who fled farther south were Dr. Helen Kim, president of Ewha College, Dr. Hyungi Lew, president of the Seminary, and his family, and Dr. George Paik, president of Christian University, and his wife. Factual news has not been received about any of the other Christian leaders and friends, but it is rumored that many of them are suffering greatly and that the Ewha College campus is occupied by Communist troops.

Korean Crusade Scholars studying here in America, separated from their families, are terribly distraught and concerned. Nevertheless, with faith sufficient unto the day, they are going about their duties, preparing themselves for Christian leadership.

A great task lies before us, that of rehabilitation and relief in sharing the gospel of Christ with the suffering people of Korea. Our greatest need is to find consecrated young people who *now* will prepare themselves to go to Korea when the door is open.

Let us not fail the Korean people who have become victims of the clash between two ideologies.

Continuing Witness in China

By LOUISE ROBINSON

As of September, 1950, the Woman's Division of Christian Service is in communication with every town and city in China in which it has missionaries. Funds are going to every institution and project in which the Woman's Division has a part. More than one half of the missionaries of the Woman's Division are at their posts in China.

However, the North Korean invasion of South Korea is causing repercussions in China. Attacks on American imperialism are being made with increased emphasis. Premier Chou En-lai on June 30 stated: "The peoples of the East must be able to bury these blatant notorious American imperialistic war manufacturers in the great bonfire of rage created by the great fight for national independence." Formosa is opposite the coast of Fukien Province, in which the Woman's Division has nineteen missionaries. Because of the tension in that area, the Chinese Church in Fukien is now encouraging the withdrawal of missionaries of all denominations, British as well as American. In other areas the situation is not quite so urgent, but there may be some withdrawals depending upon the developing situation. It should be added that in spite of the anti-American propaganda in China, there are to date no reports of attacks against individual American missionaries.

The withdrawal of some missionaries, or even of all missionaries, would not mean the collapse of the Christian Church in China. It is well, at this point, to remind the church in America of the large group of Chinese men and women who for years have served as pastors, district superintendents, administrators of schools, hospitals, colleges, and theological seminaries. Men and women in every field of service have led the church in time of alien occupation, war, and revolution. During the past five years more than one hundred Chinese men and women, the tried and trusted leaders during the war period, have been in the United States doing graduate work at our universities and theological seminaries. The Crusade for Christ movement made this possible. Most of them are now back in China serving with courage and devotion. They represent only a fraction of the many men and women who carry on the work of the Christian Church.

Schools, hospitals, and colleges are having an increasingly difficult time carrying on. Christian Chinese are having to do serious thinking as to how they can carry on their work, remaining true to their Christian purpose and yet meeting the new requirements of the government. From every part of China reports are coming in of the continuing witness of men and women who have been tried by fire. The Christian Church in China will continue to serve the people.

"Let All You Do Be Done in Love"

By HENRIETTA GIBSON

THE second year of the quadrennium has passed and we have reached the half-way mark in the Advance Program of the Woman's Division of Christian Service. It is time, therefore, to stop a moment and take stock of what has been accomplished. This article is a report on progress made toward the attainment of the Fourth, or Finance Goal.

That Fourth Goal is divided into three stages, the first of which is an increase of 33⅓ per cent in giving for appropriations, this increase to be accomplished during the first two years of the quadrennium, or by May 31, 1950.

The report on the Fourth Goal for the first year ending May 31, 1949, has already been given in the pages of THE METHODIST WOMAN. During that year our members gave for appropriations $5,580,373.39, an increase of $918,909.37, or a 19.71 per cent increase over the amount given the previous year. During the second year, the year which closed on May 31, 1950, they gave $5,740,207.31, an increase of $159,833.92, or a 2.86 per cent increase over last year's giving on appropriations. This means that our members have actually increased their giving for appropriations 24.82 per cent instead of the 33⅓ per cent increase we had set as our goal. It means we fell short of our goal by 8.51 per cent, but it means also that something wonderful has been achieved. It means that giving for appropriations has grown over a million dollars during these two years. It means on the part of our members devotion of a rare quality, hard and increasing work, continued generous sharing and a deep commitment to our purpose to make Jesus' way of life known to all the world.

The increase in giving for appropriations for the year which closed May 31, 1950, though not as large as last year's increase, nevertheless has had another important result. Because of the disciplinary provision that for the year ahead appropriations can be no larger than the amount actually received for the previous year, there was again this year an excess of income over expenditure, amounting to $1,198,819.97. For the second year in succession, therefore, the Woman's Division was able to distribute to the departments of the Woman's Division $1,000,000, to be used for nonrecurring projects already approved for the Advance Program. As soon as the departments have come to a decision as to which of these projects should be the next ones to be carried out, THE METHODIST WOMAN, as was done last year, will publish the second list of Advance projects which our members have made possible, so that you will have definite information as to what is actually being accomplished by your increased giving.

Because of this increased giving our members have helped the Woman's Division not only to meet the growing costs of its current recurring program, but also to provide funds for many nonrecurring projects of the Advance Program.

By following closely and becoming informed of the progress of our Advance, project by project in our country and in other lands, we can develop a sense of fellowship with peoples around the world, strong and enduring through the years. As sharers in a common program with those here and across the seas we can realize as never before that we are all members together of the world Christian community.

The Future

As we stop at this half-way point to take stock of what is behind us, we must also look to the future to see what is ahead. And then we move quickly into the second stage of the Fourth Goal of the Advance Program. The second stage is a further increase in giving for appropriations, an additional 15 per cent to be added during the present year, or by May 31, 1951. Looking ahead involves seeing that 15 per cent increase, not only in terms of dollars, but even more in terms

GIVING
IS
FAITH
AND
HOPE
AND
LOVE

Our giving on appropriations for the second year of the Advance, June 1, 1949 to May 31, 1950, is

$5,740,207.31

an increase of $159,833.92 over giving on appropriations for the previous year and a 2.86 per cent increase. Our giving on appropriations for the first two years of the Advance, June 1, 1948 to May 31, 1950, is a 24.82 per cent increase toward our goal of a 33-1/3 per cent increase. Our giving on appropriations has increased during these two years $1,078,743.29.

We are grateful to every member of the Woman's Society of Christian Service for her share in this achievement, for her faith, her love, and her prayers.

HENRIETTA GIBSON,
Treasurer,
Woman's Division of Christian Service

The title is from *THE BIBLE: A New Translation,* by James Moffatt. Used by permission of Harper and Brothers, Publishers.

f people in need and for whom we, s members of the Woman's Society f Christian Service, have responsi-ility. Looking ahead involves us losely, too, in the total Advance rogram with its fourfold purpose, ll so bound together in one whole hat one goal cannot be achieved vithout the other three. Increased nembership, better informed hrough more study and more leeply spiritual through a growing aith, more conscious of God work-ng in us through prayer; greater oncern to make possible the carry-ng of his message through many dditional missionaries, deacon-sses, and other full-time Christian vorkers—all these are important actors in bringing to fufillment the ourth Goal.

Our Responsibility

Looking ahead involves each one of us as individuals. Whether the Advance Program in all its phases becomes a reality or not depends upon the degree to which it becomes a reality in your life and mine; and the power to make it so rests in our hands, hands which with God's help can become his hands, and in our hearts, which, if we move close to him in faith and prayer, can reflect his spirit here on earth. We can, therefore, look forward into the year ahead and move into the future with confidence, knowing that all things are possible through him, even the accomplishment of our Fourth Goal which seems to demand so much from us. Meeting this responsibility to give more is as important to our own lives as it is to those whom we would serve.

Jesus said, "He will be saved who holds out to the very end."[1] We must "hold out to the very end" not only to save others, but to save ourselves.

'I am only one,
But I am one.
I can't do everything
But I can do something.
What I can do I ought to do;
And what I ought to do
By the Grace of God I will do."

—*Selected*

[1] From THE BIBLE: *A New Translation*, by James Moffatt. Used by permission of Harper and Brothers, Publishers.

"Bring Him Unto Me"

WORSHIP PROGRAM FOR CIRCLES

Prepared by Mrs. Horace Turner, Spokane, Washington, Secretary of Spiritual Life, Western Jurisdiction.

HYMN—"There's a Wideness in God's Mercy" (*The Methodist Hymnal*, No. 76).

SCRIPTURE—Mark 9:14-29.

Stewardship

"I searched for love,
I searched in country and in town;
I wept because I could not find
Love anywhere around!
But when I searched to serve
My neighbor, sick and sore,
Lo! there stood Love, the Beautiful,
A-knocking at my door!" [1]

MEDITATION—"Bring him unto me." In our Scripture reading we have again one of the miracles of healing with its several implications: the physical healing of the son, the rewarded faith of the father, and the questioning faith of the disciples as to why they had failed. Jesus answered in a short but comprehensive statement of faith, "This kind goeth not out but by prayer and fasting."

[1] From *Spiritual Hilltops*, by Ralph S. Cushman. Used by permission of the Abingdon-Cokesbury Press.

Throughout the missionary endeavor of the church at large, especially in the foreign field, we are indeed aware of the "healing in his wings," as literally throngs have been brought to Him for healing of both body and soul. How often have we heard our missionaries say with Him, "This kind goeth not out but by prayer and fasting!"

Our stewardship of personal service may be found today in serving our neighbor next door; but through our stewardship of prayer and possessions it can be extended to the far reaches of our needy world—a world which must have new horizons.

PRAYER—Dear Father, make us ever conscious of the opportunities round about us in the service of the healing ministry. May we remember daily those who minister in the institutions of our church in its many fields of service. Give us added desire and power to serve Thee with a deeper affection because of Thy goodness. Amen.

ARTICLES—"Medical Advance," THE METHODIST WOMAN, October, 1949, p. 11; "Beauty and Sweetie—Twins," THE METHODIST WOMAN, July-August, 1950, p. 9; "A Malay Girl Grows Up," WORLD OUTLOOK, July, 1950, p. 15.

To the Women of Our American Churches:

You have a great stake in democracy. You also are the chief support of the churches and synagogues of the nation. As you appreciate, perhaps better than everybody else, democracy and religion are bound inseparably together. Now that religion is under attack, both by secularism and by Communism, it is all the more reason to strengthen the institutions of religion.

As you probably know, last November there was a national emphasis called RELIGION IN AMERICAN LIFE.

This same emphasis will be made again during November, 1950, with the full support of the Advertising Council. This means that clearance will be given through all forms of mass communication media, including network radio, television, outdoor posters, bus cards, and the press.

Whatever you can do in your own community to make this campaign known, and to tie it into your own activities, will be greatly appreciated.

November will give you the opportunity to stress the importance of religion in American life, with the help of a great national campaign. By taking advantage of the national program it will be much easier to make your community realize that democracy and religion are so important that they can no longer be taken for granted.

For further information write: RELIGION IN AMERICAN LIFE, 214 East 21st Street, New York 10, N. Y.

MISSIONARY

Executive Secretaries of the Department of Work in Home Fields

Educational Institutions: Miss Muriel Day

Town and Country: Miss Marjorie Minkler

Urban Work: Mrs. Mabel Garrett Wagner

Social Welfare: Miss Emma Burris

Medical Work (Associate Secretary): Mrs. Robert Stewart

Deaconess Work: Miss Mary Lou Barnwell

Associate Secretary: Miss Ruth Pope

Recent Arrivals From—

Africa: Miss Annie Laura Winfrey, 1635 Harold, Houston, Texas.

India: Misses Mildred Pierce, 1412 E. Silver St., Albuquerque, New Mexico; Marjorie Dimmitt, 645 S. Euclid, Pasadena, California.

Mexico: Miss Lula D. Rawls, care of Miss Ruth Hodges, 515 Russ St., Marianna, Florida.

Recent Sailings For—

India: Dr. Laura Lipscomb.

In Memoriam

Miss Ethel M. Butts, a native of Rome, New York, died on May 24, 1950, in the Bethany Hospital, Chicago, Illinois, at the age of sixty-six.

Miss Butts' life was a consistent expression of Christian service. In her early years, while superintendent of the Mary Thompson Hospital in Chicago, she studied for missionary service and became a deaconess of The Methodist Church. As superintendent of the Deaconess Hospital in Spokane, Washington, Miss Butts felt the urgency of the needs of the homeland; but the call to foreign service was insistent, and in 1920 she was commissioned and sailed for Korea. When it became necessary for American missionaries to leave that field, Miss Butts returned to the United States and joined the Bethany Hospital staff in 1941. She was superintendent of this institution at the time of her death.

Miss Jane Barlow, a woman of English birth and culture, associated herself with our Methodist mission in Korea in 1912. She retired in 1938 and spent most of the war years with friends in America, returning to England in 1944 where she died March 13, 1950.

Miss Marion R. Draper died in Ventura, California, on March 4, 1950. Born of missionary parents, most of her life was spent in Yokohama, Japan, where her sister Winifred was a missionary. Though of frail health, Miss Draper's life was a great influence for good. In 1939 it was she who translated Dr. Kagawa's book, *The Challenge of Redemptive Love.*

Miss Gertrude Kennedy, retired, passed away June 19. Miss Kennedy had served more than thirty years in Brazil.

Miss Lelia Roberts, retired, who served forty-four years as principal of Colegio Roberts, Saltillo, passed away June 16.

Miss Hattie E. Davis, retired deaconess, received her early training at the Aldrich Memorial Home and School in Grand Rapids, Michigan. She served the Italian Mission, Utica, New York, from 1908 to 1914. Miss Davis spent her days of retirement at Robincroft Rest Home, Pasadena, California. She died June 19, 1950.

Miss Edith L. Thrall, a deaconess in The Methodist Church for forty-three years, died at Kewanee, Illinois, June 13, 1950. She taught at Jennings Seminary, Aurora, Illinois, for twenty-five years and served on the staff of the Methodist Old People's Home, Chicago, Illinois, for nine years. Miss Thrall retired in 1948.

Latin America

After six weeks of special training, twenty-four young women, popularly known as LA-3's, sailed in the late summer for three years of service in Cuba, Mexico, Brazil, Uruguay, Argentina, and Peru. They represent the Fellowship of Christian Service to Latin America. Filled with youthful vigor and idealism, devoted to Christian service, and cemented into a deeply spiritual fellowship, these young people will make a vital contribution to the Protestant movement in these countries to the south.

Brazil—Peoples' Central Institute, Rio de Janeiro, rejoices in the new Tucker Building, funds for which were partially provided by the Woman's Division. Toward this building friends of the Institute in Brazil contributed a million cruzeiros (about $50,000 U. S.). At present, the Institute, under the energetic leadership of Mrs. Allie Cobb Buyers, is engaged in another financial campaign in Brazil to raise funds toward the construction of a much needed Educational Building, some of the money for which will come from the Division of Foreign Missions, as this is a joint project of that division and the Woman's Division. This second new building will replace an old pavilion still in use, which in the time of the second empire of Brazil was a foundry where cannon balls were molded for the Paraguayan war. This Educational Building will house over a thousand students in classes from kindergarten through high school.

Mexico—Miss Ruth Byerly of Monterrey left there August 1 to spend some months of her furlough in South America. She will visit Peru and Chile en route to Buenos Aires where she will study for a quarter at the Union Theological Seminary, returning by the east coast in December.

Cars or station wagons have recently been provided for the work in Havana and Omaja, Cuba, and Monterrey, Mexico.

David and Margaret Home

This home for children is in La Verne, California. The superin-

endent, the Reverend Eugene L. McClure, reported that in a recent month the activities began with ixty-seven children and ended with ixty-six. The one who left the ome returned to his own home vhich had been re-established by is mother and stepfather.

In a child-centered program, mat-ers pertaining to the children are f primary interest. Through the School Health Program, those need-ng diphtheria immunization were given the toxoid vaccination. The vhole family had dental examina-ions at the Pomona Health Center. A registered nurse has been added o the staff on a part-time basis.

As a part of the staff-training program the film, "A Criminal Is Born," was shown by an officer from he sheriff's office.

The superintendent was elected vice-chairman of the Committee on Institutional Care of the Welfare Council of metropolitan Los Ange-es. An attempt is being made to meet Industrial Welfare standards and comply with requirements hrough the Child Welfare Division f the State Department of Social Welfare and the Los Angeles Office f the Department of Social Wel-fare.

Recent records reveal that the hildren being cared for at David and Margaret Home are in the fol-owing categories: eight whose par-nts are living together; ten whose parents are living but separated; hirty whose parents are living but livorced; thirteen having one par-nt deceased; one having both par-nts deceased; two abandoned.

Africa

North Africa—For the first time n history, a camp for girls was held n the Kabyle mountains near Les Ouadhias. Those planning the camp had hoped that ten girls would come. To their surprise, twenty-eight girls appeared.

The missionary in charge wrote, "We tried to have a surprise for the girls nearly every day. The last night of the camp we took the girls to our apartment, as there is no electricity at the dispensary, to show our lantern slides: views of Kabylia, Algiers, and then of the life of Christ. Sister Helen Manz explained the pictures but it was remarkable how many they could identify from the Bible stories they had heard. We were pleased to observe how many different Bible verses they could repeat in connection with certain slides, also hymns that were appropriate to the picture being shown. Keep in mind that not one of these girls has been to school—there are no schools for them. Only one could understand or speak a little French. One of the slides was L'Hermitte's *Christ Among the Lowly*. I called it *Christ Among the Poor*. Saada said, 'Why they are not poor, they have a table!' Figure that one out.

"The pastor, developing the idea of 'Love in a Kabyle Village' in one of his talks, asked the children if they were going to be governed by the spirit of vengeance. Aeysha replied, 'In our villages we are vengeful but since we came here we are not.'

"Will their present desire lead to a decision to be baptized? Will they join our church? We have no way of knowing. Most of them are promised in marriage already and almost certainly they will become brides when they are fifteen years old.

"Whom will they marry? Where will they live? We know not. We are sure of one thing—they have met Christ, have come to love him and in some measure they know what that love means in their everyday life in a Kabyle village. We can follow them with yearning in our prayers. Ours the privilege to continue working to enlighten their minds and souls. God will honor our prayers and our devotion."

Other camps held in Algeria during the summer were leadership camps for young people and a camp for young couples.

Executive Secretaries of the Department of Work in Foreign Fields

Africa and Europe: Miss Sallie Lou MacKinnon

China and Malaysia: Miss Louise Robinson

India, Pakistan, and Burma: Miss Lucile Colony

Japan, Korea, and the Philippines: Miss Margaret Billingsley

Latin America: Miss Elizabeth M. Lee

Assistant Secretary: Mrs. Alexander J. Sifkoff

Bennett College

Since 1926, there have been 1,112 young women graduated from Bennett College, Greensboro, North Carolina.

Last spring, the president, Dr. David D. Jones, and his wife had a rich and enlightening experience visiting the homes and communities of many of the graduates. It was a joyous trip, for everywhere they found their former students engaged in purposeful living and exerting a powerful influence for good.

Dr. Jones said, "In one southern city, we visited a Bennett girl who, in her primary-school teaching, is treating each of her youngsters as an individual—deserving of careful attention, capable of real achievement. In another city, one Bennett girl is directing a forward-looking type of Girl Scout program.

"In a small rural school, we talked with a graduate who is teaching home economics. In a large metropolitan center, we had happy reunions with three Bennett girls—one, a nurse; another, a doctor; and the third, a secretary. Everywhere, too, we were thrilled to visit the homes of the graduates who have married and now have families of their own.

"Our visits indicated that we must continue our emphasis on

helping Bennett students to find and accept the leadership roles which they can play in their home communities. Each one has, in these days, a tremendous opportunity to make significant contributions to the lives of her family and those about her.

"The old saying that 'when you educate a man you educate an individual but when you educate a woman you educate a family' was certainly borne out in the lives and homes of the Bennett girls we visited. Their experiences and suggestions are of immense help in keeping Bennett College a practical, life-centered institution."

Dedication

The addition to the Rose Gregory Houchen Settlement House, El Paso, Texas, was dedicated on Friday, June 9, 1950, by Bishop A. Frank Smith. Mrs. C. A. Barr, president of the South Central Jurisdiction Woman's Society of Christian Service, represented the Woman's Division on this occasion. She presided during the program. Miss Dorothy Little, superintendent, received the keys from Mrs. Barr.

The remodeling has resulted in enlarged living quarters for the workers at the settlement and for the nurses who serve Freeman Clinic and Newark Hospital. A new kindergarten room, clubrooms for both boys and girls, a large assembly room, and a home economics kitchen have added joy to those who participate in the activities as well as the workers.

China and Malaysia

Statement to the Church in China by the Ad Interim Committee of the China Central Conference

At a meeting held on May 2, 1950, with twelve members present representing five conferences, a statement was prepared and adopted for transmission to the Methodists in China. It reads: "That the Ad Interim Committee of the China Central Conference hereby send through members of the Executive Board and secretaries of Executive Committees and Field Committees of Annual Conferences a message of confidence to those with responsibilities for our hospitals, schools, and churches. We would assure them of our concern for the burdens which they are carrying. We join them in our endeavor to understand the New Democracy and to conduct our work in keeping with the regulations of Government. Within the guarantees of its fundamental law, we will practice our Christian faith and conduct our religious activities and Christian service.

"We realize that changes in organization and the handling of current problems are taking place with open and covert limitations placed on direct Christian witness in our institutions and on their Christian spirit and quality of service to the people. Those in positions of responsibility in some of them may be forced into conditions where they cannot conscientiously continue to undertake responsibilities. When our institutions can no longer be progressively Christian, we do not see how we can continue. To render their best service as institutions of the church, they must be conducted as essentially Christian with Christian witness and spirit. We wish to express appreciation of the loyalty of our fellow workers who have responsibilities in these institutions. At the same time we point out that the church attaches more importance to their Christian integrity than to the preservation of property or even the continuing maintenance of an institution under the name of the church when the institution has ceased to be Christian in either its spirit, its action, or its administration.

"Church funds hitherto available for church institutions have been voluntary contributions by Christian people in China and other parts of the world. They have been given currently for Christian purposes. Contributors believe that those purposes can be best served under the guidance of Christians. Such voluntary contributions cannot be expected if the Christian character of the institutions and their services can no longer be maintained.

"This is a period of transition and hopeful revolution. The church lives in the midst of stress and easy confusion, misunderstandings and misinterpretations of its purposes, and with self-consciousness of its own shortcomings. Many readjustments are necessary. Yet we have no uncertainty about the abiding values of Christian faith and Christian spirit for the highest service to the people as a whole. Our methods of service must change. Our essential service and our Christian spirit must continue and increase. We believe that the vitality and best social contribution of the Christian Church depend very largely on the spiritual life and social consciousness of the local church, the fellowship and mutual helpfulness within groups of Christians. We urge pastors and members to recognize the new opportunities thus offered."

Town and Country

According to Miss Marjorie Minkler, "Glowing reports have come from the Kentucky Work Camp held at the Hillside Settlement in Muhlenberg County, Kentucky. Under the able direction of Mr. and Mrs. William D. Swift of the Wesley Foundation of the University of Kentucky and Miss Myrta Davis, deaconess who lives at Hillside Settlement and does rural work throughout the county, the eight college students have studied the area, helped with vacation church schools, built an additional room on the loom house, visited in the homes of the people, and enlisted the help of young people of the community as they worked, played, and worshiped together.

Another work camp was held last summer in the Rio Grande Valley with headquarters at Valley Institute, a leadership training center of the Woman's Division, located in Pharr, Texas. Mr. and Mrs. Paul Deats of the Wesley Foundation of the University of Texas were the directors. The staff at Valley Institute gave additional leadership to the work camp. Eighteen Latin-American, Anglo-American, and Negro students spent six weeks in

(*Continued on page 38*)

Advance Without Loss

By MRS. CLIFFORD A. BENDER

At this point in history many Christians are looking for an answer to the question of ow to build an international rganization strong enough to in- ire world peace. The confusion hich is felt about various plans dvocated can be somewhat les- ened by a realization that essen- ally there is agreement among ost groups in this field that the .N. is the one organization we ave and that in strengthening and xpanding it lies our best hope. The ifferences are mainly ones of tim- ng and emphasis. To help clarify ur thinking in this matter, it might e helpful to look at a plan for uilding upon that which we have n order to achieve as rapidly as ossible an international organiza- on of tremendous prestige to hich the nations of the world will e willing to delegate whatever de- ree of their sovereignty proves to e necessary to make peace secure.

Such a plan would be in the spirit f the quadrennial Advance pro- ram of the Woman's Division, hich sets our goal in the inter- ational field as: "Strengthening ie agencies of the U.N., and work- ng through the channels of U.N. to chieve a world government that ill assure permanent peace"; and ie General Conference resolution f 1948: "It (the United Nations) ould be strengthened by a larger nancial support and greater use ade of it in the economic field. We ommend to the churches wider udy of the structure of the United Jations organization, confidence in s potential usefulness, and the ndergirding of its delegates with rayer and moral support in their fforts to create a functioning inter- ational organization for justice nd peace.

"Believing that permanent peace requires the taking of steps toward a federated form of world government, we look beyond the United Nations organization to a development of world government through a more effective use of machinery now available."

Some of these steps require the kind of efforts that can be taken by individuals or groups. Others are matters of national action involving legislation by our Congress. All require much more study and attention than has been apparent on the part of both the public and its elected representatives. All are our responsibility.

1. *The absolutely essential first step is the adequate publicizing of the achievements of the United Nations and all of its related agencies.* The process of modifying the structure of an organization of this sort is an extremely delicate one. Unless great care is taken, the talk about changes that might be made in the U.N. will create the impression in many minds that the U.N. is a failure and not worth the extremely modest sum that it costs—less than the cost of maintaining the Department of Sanitation of the City of New York.

People need to be kept constantly informed of the amazing work that the U.N. has done in health, safety, social welfare, agriculture, and many other fields. They need to be reminded constantly that the U.N. is pioneering in the field of international mediation and has stopped conflicts in Indonesia, Kashmire, and Palestine which might have led to full-scale war.

They need to catch a vision of what the International Declaration of Human Rights and its subsequent covenants will mean in bringing Christian concepts of brotherhood and the worth of the individual to all parts of the world.

They need to realize that the technical assistance program of the U.N. is an expansion of the work that Christian missions have been doing for more than a hundred years. They need to see the ways in which human misery can be relieved through this program which will teach the peoples of the underdeveloped countries how to help themselves.

Most of all they need to keep always aware that the dramatic disagreements get headlines on the front page, while the fact that the lives of five million children have been saved through the U.N. work rates only paragraphs in inconspicuous places!

Once we have made sure that we are aware of the remarkable progress that the U.N. has made in five years, we are ready to go on to the steps which will strengthen it, remembering always that we must never become so engrossed with the later steps that we forget this first essential one—the support that must be supplied before it is safe to build one step higher in international organization.

2. *Use the U.N. consistently as the base of United States foreign policy, and channel every possible action through it and its agencies.* When it is clear that we are irrevocably committed to this course other governments will follow suit.

3. *Join without delay all U.N. agencies such as the International Trade Organization.*

4. *Increase the budget of the U.N. and of its specialized agencies and the appropriations for its work in technical assistance.* The process of making the U.N. more effective can be speeded up just by an adequate budget. By doing more

(*Continued on page 42*)

Week of Prayer

Look at a map. Find Fowler, Colorado. It is in the Pueblo District.

In that town there are some women who believe in carrying through on suggested plans. They belong to the Woman's Society of Christian Service.

Last year, when the packet for the Week of Prayer and Self-Denial arrived, they studied all the material and decided to follow as nearly as possible the program outlined for the observance of that week.

Each morning for four days, a small group met for one hour to study the work of the various institutions which shared in the offering. This time of prayer and study gave the observance more meaning. The offerings were not impersonal gifts, but real *sharing* with a cause the women understood and wanted to help.

On Monday, they learned about the Maynard-MacDougall Memorial Hospital in Nome, Alaska. The work at the Wesley Community Center at Knoxville, Tennessee, was discussed also.

On Tuesday, the women heard about the social centers in Korea and the fine Christian program of activities.

On Wednesday, there was an unforgettable session on the girls' schools at Hiroshima and Tokyo, Japan. When they heard the account of the morning of August 6, 1945, at the Hiroshima Girls' School, each one had the same thought, "And my country did this thing!" They all felt that anything they could give to aid this wonderful school would not be a gift, but a debt they owed.

On Thursday, the women learned about the needed dormitory in Manila.

To climax the sessions of prayer and study, a Quiet Day was observed on Friday. In planning this, the leaders felt that a full day of meditation, prayer, and quiet would do much for everyone. Therefore *A Service of Worship for a Quiet Day* was their guide for the day which began at ten and continued until three o'clock. The noon luncheon was a simple meal, during which the atmosphere of silence and meditation was maintained. Throughout the day, the program of short talks, given by five different women, heartfelt prayers, beautiful organ music and special musical numbers was interspersed with quiet periods. For these quiet moments, devotional reading material had been provided. Altogether the meditations, the prayers, the music, the quiet periods and the beauty of the sanctuary made this day a wonderful Christian experience for all who attended.

The study made the participants realize their rich blessings in contrast to the great needs. Knowing that even their smallest gifts would be wisely used and do such wonderful things for people who need help desperately, the women were impelled to give. As a result, the offering on the Quiet Day was $70.00.

The enthusiasm of the members who had attended the meetings was contagious; hearing about it, other women of the society and church felt an urge to contribute and the goal of $100.00 was reached before the offering was sent to the district treasurer.

This is a concrete example of the value of this special observance. The hundred-dollar offering was a tangible expression of the blessings the women received through their fellowship in prayer and study. The inspiration enriched their lives and deepened their spiritual understanding; the information made them more intelligent members, aware of the needs of the world; the offering enabled them to participate in a great ongoing program for others.

The secretary of Spiritual Life shares responsibility through the Committee on Program for the observance of this Week of Prayer and Self-Denial, especially the Quiet Day.

Week of Prayer and Self-Denial

October 25-31, 1950

UNITED STATES PROJECTS

Homer Toberman Settlement, San Pedro, California
Retirement Fund for Deaconesses

FOREIGN PROJECTS

Pakistan

Lucie Harrison High School, Lahore, Pakistan
Dormitory and teachers' home
Chapel and library
Karachi, Pakistan
Teachers' home
School dormitory
Supervisor's residence
Multan Public Health Project
Leadership Training Fund

North Africa

Gamble Memorial Home, Constantine, Algeria
Rural Social-evangelistic Center, Algeria
Social-evangelistic Center, Algiers, Algeria

Procedures

1940-1941 ..... $113,440.71
1949-1950 ..... $372,218.77

This steady increase in the Week of Prayer and Self-Denial offerings indicates that this special observance has a definite place in the calendar of activities of many local societies. Yet we are repeating procedures, for we have learned through the years never to take anything for granted. Leadership changes; new women take office. And some are confused. They do not yet know the difference between the Week of Prayer for the Woman's Society of Christian Service and the World Day of Prayer, the interdenominational observance sponsored by the United Council of Church Women.

Some of the members may wonder how the recipient projects are selected. The answer is found on page 290 of the *Tenth Annual Report:* Bylaws of the Woman's Division, Article 7: Section 20:3. The members of this special Committee on the Week of Prayer and Self-Denial are listed on page 10 of the *Annual Report.**

Every Woman's Society receives one free packet containing (1) a *Leader's Handbook,* (2) a *Worship Service for Program Meeting,* (3) *Meditations and Plans for the Quiet Day,* (4) *The Order of Worship for the Quiet Day,* (5) a prayer card, (6) a gift envelope. This packet is sent by the conference secretary of Literature and Publications.

Though the *Leader's Handbook* contains sufficient information for short talks on each project, additional material may be found in accessible sources: WORLD OUTLOOK, the *Annual Reports of the Woman's Division,** plus of course THE METHODIST WOMAN, this indispensable magazine, and leaflets. Use especially the booklet, *A Challenge to Faith: Christian Opportunities Among Moslems.** Price, 10 cents.

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; or Distributing Offices.

1950—Foreign Projects

PAKISTAN

Girls at breakfast, Lucie Harrison Girls' School, Lahore

The importance of training Christian leadership for Pakistan cannot be overemphasized. Only a small percentage of the women of that country are able to read and write. Miss Lucile Colony's report (pages 139-145 of the *Tenth Annual Report*) gives needed information.

Methodist doctor holds a monthly clinic in Multan District. Miss Anna Buyers, missionary, and a Pakistan nurse stand by. The preparation of nurses and doctors is extremely important where there is one nurse for each 43,000 people and one doctor to 7,000. Public Health work has a beginning. Rural dispensaries are helping thousands of humble needy folk.

NORTH AFRICA

Gamble Memorial Home, Constantine

This is not a posed picture for publicity. This home is crowded with Arab and Berber girls. Sewing, ironing, mending, and homework for school must all be done in the same room. An infirmary and adequate space for living room are urgent needs. The May issue of *The Methodist Woman* featured the work in North Africa. The articles are good background material. Read also Miss Sally Lou MacKinnon's report, page 119 of the *Tenth Annual Report.*

1950—United States Projects

Week of Prayer and Self-Denial

OCTOBER 25-31, 1950

"Brownies" of Homer Toberman Settlement stringing beads

Homer Toberman Settlement

San Pedro, California

Music, happiness, and laughter—this is Homer Toberman. Have you ever wondered whether various racial and cultural groups can really work and play together in a miniature United Nations spirit? If you wish to be convinced, visit or read about Homer Toberman in the Week of Prayer booklet and the article, "House of Quality," in WORLD OUTLOOK, August, 1949.

Oriental, European, and American minority groups live in the neighborhood and look to Homer Toberman as their second home. Here Christian leaders give guidance in solving community problems and planning a better life for children and families. In this warm climate the youngsters spend many a happy hour in Pepper Tree Terrace—the glorified name for the back yard covered with trees. Here are outdoor cook-outs, hot-dog roasts, stories, games, group activities and even day and overnight camping.

Homer Toberman is bringing the more abundant life to families in a fishermen's village.

Retirement Fund for Deaconesses

In the study book, *The Christian's Vocation,* the author, Bishop G. Bromley Oxnam, asks the question, "What about retirement provisions for church workers?" It is a pertinent question.

Methodist women are concerned over the low scale of salaries and pensions paid to missionaries and deaconesses. The subject was discussed both in pre-Assembly study groups and the section meetings in Cleveland. Among the recommendations based on the Assembly Findings is one urging local societies to raise the level of their giving on regular appropriations, so that more adequate salaries and pensions may be paid to commissioned and noncommissioned workers. It may take time for results to be forthcoming from this Finding.

Meanwhile, the Week of Prayer and Self-Denial offering gives the women a channel for immediate action in raising the retirement fund for deaconesses.

Women give generously when they know the need. In order to learn more about deaconess work and pensions, read the reports of Miss Mary Lou Barnwell, executive secretary of the Bureau of Deaconess Work, pages 145-150 of the *Ninth Annual Report of the Woman's Division,* and pages 62-7 of the *Tenth Annual Report.*

Is there a connection between recruitment and the pensions paid the workers? Common sense would dictate the question "What of the future?" when anyone is applying for a position.

When this query was discussed with Miss Kathryn Newcomb, field worker of the National College for Christian Workers, she replied

(*Continued on page 41*)

Sewing for the summer bazaar, Bancroft-Taylor Rest Home, Ocean Grove, New Jersey

GUILD PROJECTS—SUPPLY WORK NEEDS

or Miss Gladice Bower

ashti Girls' School, Thomasville, Georgia

Blankets, single size (army preferred)
Curtain and drapery materials, any kind
Yard goods—prints for dresses, seersucker for pajamas
Slip material, any amount
Domestic, by yard or bolt
Pieces to be embroidered including thread and needles
Cotton sewing thread, white and colors, Nos. 40, 50, and 60
Toilet articles: toilet soap, tooth paste, toothbrushes, bobbie pins, toilet tissues, shoestrings, hair ribbons, socks (large sizes), sewing kits, handkerchiefs
Linens—dresser scarfs, sheets (single), napkins, dish towels, washcloths
Playground equipment—tennis rackets and balls, bats
Dried fruits and vegetables
Miscellaneous needs—stationery, pencils, good books, paper napkins and paper plates

or Miss Lucile Holliday

Mothers' Memorial Center, 547 West 7th St., Cincinnati, Ohio

Clothes for little children—play clothes, socks—all sizes, overalls (for boys and girls 3 to 8 years)
Dresses for girls 5 to 12 years
Animals and toys—dolls made of cotton, oilcloth, plastic, used for play and instruction in sewing and baby care; animals similarly made; all kinds of toys
Color books and crayons, finger paints, construction paper
Toilet articles—toilet soap, tooth paste, toothbrushes (child's size), handkerchiefs
Playground equipment—baseball bats, balls, etc., roller skates, large rubber balls, heavy wooden blocks of various sizes (from lumber yard), games and Sifo puzzles
Materials for curtains
Foods—canned fruits and vegetables
Scrapbook covers—with pictures enough for each book cut out of magazines, so the children can paste them in, particularly project books—such as Christmas, Fourth of July, Thanksgiving, nature, animals, butterflies, flowers, trees, children, etc.

or Miss Mary Beth Littlejohn

MacDonell Center, Houma, Louisiana

Clothes for little children—play clothes and night clothes, underwear, socks, handkerchiefs
Dresses for little girls
Layettes, complete or any parts
Dolls, animals and playthings made of oilcloth, cotton goods, plastic dolls used for demonstration as well as play
Color books, picture books, crayons
Children's toys of all kinds, indoors and for sandbox
Linens and bedding—blankets and sheets (single size), towels, pillowcases, napkins, dish towels, washcloths, dresser scarfs
Scrapbook covers, with pictures (may be cut out of magazines) to be pasted in, as in project books for Christmas, Fourth of July, and nature categories
Toilet articles—soap, toothbrushes, tooth paste and powder, combs, bobbie pins, hair ribbons, tissues
Stationery, pencils, paper plates, towels and napkins

For Miss Lena C. Knapp

Union Theological Seminary, Camacua 282, Buenos Aires 6, Argentina, S. A.

Cash for Supply Work—for equipment and supplies (bought more economically there) for new third floor, study tables, bookcases, infirmary materials, piano
Money for scholarships—Any amount can be designated toward a scholarship which amounts to $200.

For Miss Margaret Marshall

Aldersgate Camp for Christian Workers, 1018 Scott Street, Little Rock, Ark.

Cash for Supply Work
Linens, dish towels, washcloths

For Miss Mabel Ruth Nowlin

26 Dai Chia Hang, Chungking, West China

Cash for Supply Work—for equipment for supplies for rural work, books, Bibles, paper, crayons, blankets, chairs, tables, shelves, blackboards, chalk
(It is *not* possible to send packages to China at the present time, but the great needs can be supplied by *cash* sent through the regular channels for supplies that can be purchased in China.)

For Miss Mildred Anne Paine

Ai Kei Gakuen I Chome, Motoki Machi, Adachi Ku, Tokyo, Japan

Clothes for little children; dresses for little girls, play clothes, night clothes
Cloth—3-yard lengths for smocks (gingham or wool)
Playthings—dolls made of cotton, oilcloth, or plastic, can be used both for play and for instruction in sewing and in baby care. Animals similarly made are in great demand. Children's toys, color books, picture books, and crayons.
Layettes or any articles of layettes
Scrapbooks—scrapbook covers, with pictures enough for each book cut out of magazines, so that the children can paste in, particularly project books—such as Christmas, Fourth of July, Thanksgiving, nature, animals, butterflies, flowers, trees, and children
Toilet articles—soap, toothbrushes, powder and paste, combs, sewing kits, safety pins, etc.

Linens and bedding—blankets and sheets (single, adult and child's sizes) pillowcases or cloth for making them, towels, washcloths

Knitted socks and mittens—for all ages; upper primary grades for boys—black, browns, dark blues, dark greens, only; for girls—brighter colors; more needed for first-year high-school students through senior high; for young women—subdued colors

Canned foods—vitamins, dehydrated soups, fruits, vegetables, fats, powdered milk and eggs in tins, cocoa, chocolate, malted milk, sugar, particularly brown

Soaps—do *not* send in same package with food, nor alone, but with clothes

Used clothing—good, clean, mended, warm dresses, suits and coats for men, women, and children

For Hwa Nan College

Foochow, China

Cash for Supply Work—for library, classroom, and dormitory equipment, piano, and furnishings

Money for scholarships—the new currency has increased the cost, and any amount may be sent through the regular channels designated for scholarships

Note on Shipment Abroad

With the exception of Japan, it is practically impossible to send packages to the Guild missionaries in foreign countries, but Cash for Supply Work goes from the Division treasurer regularly. Secure a Document tag from the post office and fill out for each package to Japan. Mark "Relief Package, No Commercial Value."

Special Supply Needs

Special requests for certain articles that can be sent with other materials, or by missionaries, from the New York office:

Good used clothing for girls 18 to 25 years

Little personal things that girls like (preferably flat)

Madonna and Nativity Christmas cards—new or used (handwriting cut out)

Good used or new tablecloths—large and small—and place mats

Dish towels (unbleached sacks) and dishcloths (regular and metal)

Good books—biography, fiction (not extreme), history, poetry, classics, anthologies of poetry and travel, modern cookbooks, nutrition (modern)

Be sure your name is in the upper left-hand corner on each package you send.

Either new or used Teaching Pictures (large size) for beginners, primary, and juniors, and beginners' lesson pictures and primary Bible picture cards.

Magazine and Picture Fund

The Magazine and Picture Fund is explained briefly in the *Guild Handbook* on pages 83-84. Each unit is asked to designate annually at least one dollar for this fund. This must be sent through the regular channels as a special part of the Cash for Supply Work, for which the local unit receives supply credit. On the remittance blank under Supply Work, there is a space for listing the amount paid to this fund.

Seward Nurses' Home

The superintendent, Miss Ruth Murrell, wrote: "I was thrilled over a letter I received from Mr Stewart telling me that the Wesleyan Service Guil had taken over the task of raising $30,000 for th Nurses' Home. Then I was thrilled again yesterda when the check came for $371 (Cleveland Guil Weekend Offering) for the nurses who lost every thing in the fire. They have been very appreciativ of the gifts that they received from the Woman' Division of Christian Service and then from th Guild. I will say thank you for them."

Many other letters were received such as this one

"Accept our thanks for your gift check whic helped to alleviate the loss of our clothes. Whil perhaps we cannot replace certain of our treasure possessions, we thank God that no lives were lost an the hospital still stands, saved from the flames."

News Notes

A Guild became very much interested in th United Nations, appointed a special committee, an started a study course in which a number of th members cooperated.

As an outgrowth of this interest, at one of th regular meetings the Guild had a panel program o the United Nations.

Some of the men of the church heard of this an suggested that all organizations of the church unite to learn about the United Nations to discover what a layman can do to help the United Nations.

Result: Monthly meetings of the United Nations Committee of ———— Church to which "anyone" is invited and urged to participate in activities. The chairman is one of the leading members of the church. Each organization in the church is asked to have 10 per cent of its members working actively on this committee. They are writing letters on legislative matters as requested by United Nations.

So many groups with such varying activities were found in one church that the board of education decided to try to unify its program. Accordingly, the presidents of all organizations of the church were called together in May to map out plans for the church year beginning in September.

The plan that emerged provides for Church Night on each Wednesday evening, starting with dinner, followed by a worship service for all. Then each organization in the church which has its own regular meeting on a specified Wednesday evening goes to its room. The Guild, not wishing to duplicate the worship service, has a brief "Call to Worship" service. This unit has many new members who would not feel equal to leading a worship service, but who are willing to prepare a five-minute call to worship—an excellent way to train people to take part in the spiritual leadership of the Guild.

While such a plan might not be possible for a church with limited facilities, the general plan could be adapted by many churches and thus avoid duplication and conflict of dates.

The Guild called attention to the use of the missionary education study books, which have been prepared for the use of men as well as women, and also the splendid materials in the program and worship booklets of the Woman's Division, *Thy Saving Health Among All Nations*. The plan is, therefore, to secure someone with first-hand knowledge of the Near East—Dr. Glora Wysner, if possible—to speak to the entire Church Night group when this theme is presented.

Last month Miss Eleanor Marie Helm, a Guild member in Texas, introduced us to the new yearly programs, *Thy Saving Health Among All Nations*. While we are looking at conditions in other countries, perhaps it will not be amiss to look at ourselves.

How concerned are we about our health, and health habits? What are we doing to help lessen the tensions and increase the faith of our fellow Americans?

Letters from missionaries sometimes contain a sentence or a paragraph that shows what adequate food of the right kind can do for a person:

"I'm just so down-deep grateful to be feeling like a brand new person since I began two weeks ago to stuff up on proteins. Hail, Dr. ————, and your X-rays. Eating a lot is the cheeriest kind of medicine I ever took."

A district Guild meeting with Miss Juliet J. Poynter of the Standing Committee as speaker

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"It is so satisfying to see a horde of men digging into our campus back of the main building. The day they actually began digging, the building company called us all—faculty, students, workmen—and passed out candy to everyone. That's the custom in India—to signify they want everybody to be happy about the new building.

"Then the staff was invited inside the teacher's room for a special treat—and believe me it was one: a pound box of crisp soda crackers was passed around. Don't smile; they cost like cloth of gold and taste better! India is manufacturing some crackers now (biscuits) but they don't have the right taste, somehow, or crispness, and yet are costly. When I come to see you just set before me a box of Ritz crackers, or plain white ones, and pitchers of honest-to-goodness-out-of-a-cow-milk and I'll smile between each two swallows, from sheer physical joy."

Guild Dinner—A circle of the Woman's Society had been serving dinner to the Guild once a month preceding the meeting. One by one other employed women came to the dinner with friends, then became interested in the group and the program. Several are joining.

Lately the Guild has divided itself into groups. Now the different groups serve the meal. Members pay, and all the money is turned into the Guild treasury, for the food is donated.

Another Guild has a purchasing committee to buy the food and a dinner committee to prepare the meal. All take turns in serving. The only work they hire is dishwashing.

In recent years experimentation has been carried on in nutrition, and "the recognition of the intimate relationship which exists between dietary factors, particularly the vitamins and the nervous system, has provided a new approach to problems of nervous and mental disfunction.

"The intravenous administration of fifty millograms of thiamine produced a truly amazing change in personality within from thirty minutes to twenty hours; a transformation from a timid, apprehensive, shrinking, fearful, depressed, unreasonable, uncooperative person, to a smiling, pleasant, friendly, cooperative, happy human being. Every patient in whom there was conclusive evidence of deficiency with emotional disturbances showed an amelioration of these systems and a return to a more nearly normal emotional or intellectual state following thiamine treatment."

—*Borden's Review for Nutritional Research*[1]

Used Hose and Knitted Underwear

The practical arts department of the Boylan-Haven School welcomes used nylon hose and knitted underwear in its weaving work. Send to Boylan-Haven School, 1214 Jessie Street, Jacksonville 6, Florida, care of Miss Bernice R. Whipple.

[1] Quoted with permission.

Important

On September 1, APO privileges were discontinued for civil organizations and persons in Japan. Missionaries in Japan must now be addressed at their place of residence or the institution they serve. Any mail received or deposited in APO channels will be returned to the sender.

Suggestions for Teaching the Course

Toward a Christian Community

By ESTELLE McINTOSH[1]

Toward a Christian Community emphasizes the rural community. Because of an awakened interest in the rural church serving the community this is a very timely study. It presents to churches the opportunities for evangelism and Christian service which they cannot overlook or set aside for the future.

*Rural Prospect,** by Mark Rich, the textbook for this course, has two main divisions, namely, the church in town and country; the community. The nature and characteristics of community are defined at some length.

The basic purposes of the course are:

1) To create a new interest in the way the church has met the emerging problems and needs of rural people and the demands made upon them; also to show other ways in which the church can serve.

2) To show that a Christian world must begin in the local community.

3) To urge cooperation between civil and religious activities. All of these purposes are posited on the fact that all people, rural or urban, are dependent upon each other and upon God.

The course may be divided into five main topics:

1) "The People of the Rural Community." This deals with the values, needs, and potentialities of the people, the relationship of the city to the country folk, the changing conditions which affect community life.

2) "The Church in the Rural Community." Questions dealt with in this division are: What are the functions of the church in the rural community? How can the rural church minister to the nonchurched who live within its bounds as well as to its own people?

3) "The Problems and Contributions of the Rural Church." Among the problems which the church faces in some rural communities are: competition between denominations; lack of ministerial leadership; economic instability; soil erosion; race prejudice; inadequate health facilities; poor roads; unsanitary housing.

4) "Secular Contributions to Rural Life." Many secular organizations that are related to rural life have a great influence on the people. Some of these are: governmental-fraternal social clubs; farm organizations; public schools. The role of a minister in community activities is considered.

5) "Cooperation in Community Living with a Christian Purpose." The specific aim of this topic for Methodists should be to discuss what The Methodist Church is doing to make the church the most vital, the most powerful contributing factor in the life of the rural community. Consideration is given to the forward look of the church in rural America.

Some methods which might be used to enrich the course are: worship services correlated with the study for each day; the use of maps and posters; research in the local community; the presentation of material through radio skits; round-table discussions and symposiums.

Suggested ways of action related to the course are: 1) cooperation with other denominations in building a better rural community; 2) the securing of a Governor's Committee to study migrant conditions in the state; 3) the selection of some rural project. (See "Study and Action in 1950"* leaflet for further suggestions. Free.)

ADDITIONAL MATERIAL

In addition to the *Guide on "Toward a Christian Community" for Leaders of Adult Groups,** by Oscie Sanders and Leslie Sayre (price, 35 cents), the following resource material will be helpful in the teaching of the course:

*So Sure of Life,** by Violet Wood, $1.25.

*Missions at the Grass Roots,** by William P. Shriver, $1.00.

*Again Pioneers,** by Herman N. Morse, 60 cents.

A Rural Layman Goes to Work, by Horace M. King, Abingdon-Cokesbury Press, New York, 1946, 50 cents.

One Foot on the Land, by Ralph A. Felton, Department of the Rural Church, Drew Theological Seminary, Madison, New Jersey, 35 cents.

*In Town and Country,** by Noreen Dunn Tatum, 45 cents.

"Rural America and What the Methodists Are Doing There." Board of Missions, Church Extension of The Methodist Church, Free.

Current issues of THE METHODIST WOMAN and WORLD OUTLOOK.

MAPS:

Picture map of the United States,* 50″ x 38″, 75 cents.

Outline map of the United States,* 11″ x 18½″, 25 cents a dozen; 34″ x 22½″, 25 cents.

[1] Deaconess in rural work now on sabbatical leave at Clyde, Texas. Miss McIntosh taught the course, *Toward a Christian Community*, at the North Central Jurisdiction School of Missions last summer.

* These may be ordered from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

THELMA STEVENS, *Executive Secretary*

Information and Action

To Local Secretaries of Christian Social Relations and Local Church Activities:

Dear Friends:

We have a few questions to ask you now that fall activities are well under way in your Woman's Society or Guild. These questions might be discussed "next week" when you call your Committee on CSR and LCA!

1—*Has your Woman's Society or Guild begun work on The National Citizens' Roll Call of Methodist Women?*

If not, you should ask the secretary of Status of Women to meet with your committee to make plans as quickly as possible. You may want to order from *Literature Headquarters* sufficient copies of the new leaflet for *all* the women in your church—with some extras for youth and men. The leaflet describing this Roll Call is entitled "Where Does Christian Citizenship Start?" (Price, 3 cents each, 12 for 25 cents, or 100 for $1.75.) With the world crises facing Christians today we can do *no less* than use all the channels at our disposal to become informed, registered voters in *all* the elections—local, state, and national.

2—*Have you read the July-August pages of* THE METHODIST WOMAN *that suggest some things to do in the observance of Human Rights Day, December 10, 1950?*

It is not too early to begin work on plans for this observance. Keep in mind two things especially as you work on this idea—(1) The observance should be done on a community-wide basis, if possible. Methodist women may *initiate* plans where such plans are not already under way, or cooperate in the process. (2) Any *special day* observance is futile unless there is a constructive continuing program. Such special observances are only "handles" or "springboards" for new impetus in an ongoing program of action.

3—*Is your Woman's Society or Guild actively promoting the plans for the observance of U.N. Day, October 24?*

This, too, should be a *community-wide observance.* Why not secure copies of the new pamphlet, "A Christian's Primer of the U.N.," and begin some discussions and studies among your local groups on a church-wide basis? Ask your pastor, youth leaders, and lay *men* to work with you. One specific phase of such a program might be to use the suggestions on page 26 of this issue of THE METHODIST WOMAN that outline possible ways of setting up a local *Workshop or Institute on United Nations.*

4—*Does your local church have access to a movie or slide and filmstrip projector?* If not, you might urge your local church to invest in one as a good means of increasing the effectiveness of your visual aid program of education. Good projectors may be purchased at a reasonable price. For information about type and prices write The Methodist Publishing House, 150 Fifth Avenue, New York 11, N. Y. Secure catalog of films, filmstrips, and slides from the same address. See suggestions about films and filmstrips on the U.N. and Human Rights in July-August and September copies of THE METHODIST WOMAN. Another new pamphlet that gives real help in making more effective use of films and filmstrips has recently been published by the *Film Division* of the American Jewish Committee, 386 Fourth Avenue, New York, N. Y. It is entitled "Selected List of Human Relations Films"—Price, 15 cents.

5—*Have you placed your order with Literature Headquarters for a copy of the new book on "States' Laws on Race and Color," compiled by Pauli Murray?*

This is even more timely now in the light of the recent Supreme Court rulings on education and dining-car service. This new book is scheduled to be off the press by late fall. Price, $4.00. Place your order now.

6—*Have you acquainted yourself with the monthly Program booklet, "Thy Saving Health Among All Nations"?* (Price, 50 cents, Literature Headquarters).

These program resources are timely and rich in content. Urge your program committee to use them regularly. Christian women are obligated to generate greater *awareness* of the health needs of the world. We have a *great* opportunity right now.

7—*Have you planned a definite way to keep the women of your Woman's Society and Guild aware of the world crises?*

War clouds hang low and *we are in them!* Let us pray and work to strengthen the purpose and program of United Nations so that peace may come. Peace will never again mean just the cessation of gun firing! It will come only when Christian men, women, and children of *every* local community work hard enough and sacrifice self enough to uproot *fear* from the hearts of mankind everywhere! It will come when neighbors are friends without fear of artificial barriers—of separation! It will come when Christ's followers choose *His way*—even the Cross if need be!

Sincerely

Thelma Stevens
Eleanor Neff Curry
Dorothy Weber

Secretaries of the Department of Christian Social Relations and Local Church Activities.

A United Nations Workshop Can Help Your Town

By MRS. CLIFFORD A. BENDER

Official Observer for the Woman's Division of Christian Service at the United Nations

In many communities a Workshop on the United Nations has proved to be a good way of bringing together people who are vitally concerned about the perils of the world today and our responsibilities as world citizens. Often out of these workshops comes action which helps to change patterns and to insure a deeper concern. If you covet this experience for your town, here are some suggestions for organizing such a workshop.

What Makes a Successful Workshop?

1—It must *involve as many people* as is practical and those people must represent all groups and interests in the town, particularly any not usually included in community activities. Getting good representation may require special effort, but it is worth doing, often in proportion to its difficulty. Remember that the earlier in the planning these representatives are brought in, the better the result.

2—It must *meet the needs and stimulate the interests of the community.* Make a little informal survey to find out what has already been done on the U.N. and then plan accordingly. If your town has had many speakers and study programs on it, perhaps you ought to pick one phase of U.N. activity such as technical assistance and explore that very thoroughly. If the town is not unusually well informed, you will want to devote some attention to the structure of the U.N. and to bringing out its important little-known achievements in various fields.

3—It must *relate itself to the problems of your town.* If local health services need strengthening you will want to study the World Health Organization and then see where you can strengthen your own program. Perhaps a study of the Universal Declaration of Human Rights to see whether everyone in your community enjoys all these rights would be rewarding. If you are in a farm community you may want to study the Food and Agriculture Organization and see what problems you share with the rest of the world. Do your farmers have adequate machinery? Do they get the latest information from the Department of Agriculture and the County Agent? Are there adequate forest conservation programs and sufficient safeguards against forest fires and floods? All this is FAO's job for the world—it can be tied to your local problems.

Perhaps one of your problems is roads and traffic. In that case you will be interested in the work being done by the U.N. Transport and Communications Commission to get standard regulations on truck weights and to get simple, uniform road signs throughout Europe. This may interest men who never dreamed that they could be interested in anything the U.N. is doing.

4—It must *lead to action.* It isn't enough to make your workshop an enjoyable experience. To be worth while it should initiate continuing activities. These might be such things as organizing a "Peoples' Section of the United Nations" (see page 27 of The Methodist Woman for April): a community self-survey to see how your town corresponds to the ideal that we are trying to set up for the rest of the world; or organizing your town into a "little U.N." where groups organize themselves into facsimiles of existing U.N. agencies and use this as a means of studying local problems and relating them to world counterparts (the churches might become the Trusteeship Council of such a group because of their interest in the mission field and non-self-governing peoples). See leaflet, "Little U.N. Where You Live," by Pearl Farmer Richardson, 25 cents from American Women's Association, 111 E. 48 St., New York City.

Note: For further details and suggestions as to leaders, materials and program emphases, write the Department of Christian Social Relations and Local Church Activities, 150 Fifth Avenue, New York 11, N. Y.

Creating an Atmosphere

Flags, posters, articles from various countries, literature displays, will all help to make a successful institute. Write to Annin, 85 Fifth Avenue, New York City, for catalogue of flags. Literature and posters can be purchased or secured free from the United Nations or the American Association for the United Nations.

Programming a Workshop

You will probably need speakers and discussion leaders, although it is sometimes surprising what resources you can find in your own town! Try near-by colleges and branches of the Association for the United Nations, and if you cannot find the personnel you need, write to the American Association for the United Nations, 45 E. 65th Street, New York City, for suggestions or to the Speakers' Bureau at the United Nations, Lake Success, New York.

Suggested Program

1) Devotions keyed to international theme. For suggestions on music see suggestions in July-August issue of The Methodist Woman in connection with celebrating Human Rights Day; September issue article on United Nations Day.

2) Brief presentation of plans for workshop and its purpose.

3) Addresses or panel on phases of U.N. work. For example:

General Topic—Technical Assistance

First Speaker—What Can Technical Assistance Do to Prevent

Future Wars? *Second Speaker*—The Role of World Health Organization in Technical Assistance. *Third Speaker*—The Relation of Food and Agriculture Organization to Technical Assistance.

General Topic—The World's Children

First Speaker—How We Plan for Our Children—Review of Mid-Century White House Conference Plan. *Second Speaker*—How We Plan for the World's Children—the role of the Social Commission and U.N. Children's Emergency Fund in World Child Care.

4) Small group meetings to work on special projects, to relate them to local problems and to suggest continuing action.

5) Lunch or supper depending on what time your workshop covers. This is a good opportunity to use various devices to get people mixed up into new conversational groups and to keep them talking on the general subject of the workshop by suggesting interesting possibilities—by decorations, exhibits, and posters. The menu might be international in character also.

A short movie or filmstrip on a phase of U.N. related to your topic.

6) Action session where you all come together to consider the suggestions of each group and to decide on continuing action. This might include not only projects suggested above but also efforts to make your Congressmen, the President, the State Department, and your fellow townsmen aware of conclusions you have reached regarding such matters as adequate appropriations for technical assistance, United States membership in all U.N. agencies, and our support of the human rights program of U.N.

New York Conference

THE secretaries of Christian Social Relations and Local Church Activities in the New York District have recently had an experience both inspiring and instructive. The Metropolitan Regional Office of the Anti-Defamation League put on a workshop (sometimes called a "Practicum") on Human Relations that was tops! It taught us much for which we are grateful.

The program began in the morning at 10:00 and clipped through at such an interesting and stimulating rate that it was 3:30 and time to go home before we had even begun to garner enough of the treasures of insight and understanding that were there in such abundance.

After a few introductory remarks a film, *Make Way for Youth*, called our attention to the wonderful contribution young people, wisely supported, can make to any community. Then followed a most successful technique of discussion called by the ADL "Discussion 66"; i.e., the entire meeting is divided into groups of six, for which the seats have been previously arranged. Each group is asked to discuss a point of emphasis for six minutes and bring back to the larger group, through an elected spokesman, a question for further elaboration. The resulting improvement in democratic participation, quality and interest was strikingly obvious.

Then followed "The Rumor Clinic," a technique that demonstrates with the brilliance of a white light the danger of accepting as facts the reports that are constantly passing from person to person, and also the danger of stereotyping people. This item was also one of the highly entertaining spots on the program.

A refreshing buffet lunch, served by a local group of B'nai B'rith women, was followed by a dramatic recording that reminded us of the great damage that can be caused by unkind remarks carelessly made at home, and showed how one brave teacher met such a problem.

The last part of the workshop was devoted to discussion of action that concerned groups can take to help bring about, in our communities and nation, a closer approximation of the brotherhood of man for which every real Christian and lover of democracy must long.

We thank the staff of the New York branch of the ADL for their excellent approach to a serious problem. (And what community is entirely free from it?) They not only gave generously of their time and effort, they also helped in preparing the notices, invitations, and follow-up letters that preceded the meeting, as well as making available the very useful work kits that were presented to each member of the group.

A word about attendance. We really worked to interest people, and it paid off with a good response from some of our best people. Perhaps the most effective thing we did was to tell our district superintendent about the workshop. His immediate interest and support, plus a personal invitation to all the pastors in the district, were important factors in our good attendance. Several pastors came to the workshop and made valuable contributions.

We are now hoping that throughout the district local workshops will be arranged and from them will grow wider participation of our societies in democratic problem-solving.

Notice **to interested Christian Social Relations secretaries: If there is an Anti-Defamation League in your vicinity they are prepared to help you in the same way the New York branch helped us. To locate the nearest one to you write to: Mr. Lester J. Waldman, Anti-Defamation League, 20 West 40th Street, New York 18, N. Y.**

Record of the 81st Congress

DESPITE the eagerness of congressmen to leave Washington and start campaigning for re-election, a backlog of unfinished legislation and the Korean crisis have meant that Congress is still in session in mid-August.

The era of the 81st Congress has been marked with uncertainty, confusion, and fear, and with the announcement of the hydrogen bomb, with "McCarthyism," and with the Korean crisis. It has seen both legislative achievements and setbacks. Only the international bills will be summarized in this issue of THE METHODIST WOMAN; domestic bills will be dealt with next month. Those bills which fail to receive the full approval of the Senate, the House, and the President, will die at the end of the session.

On November 7, all representatives and one third of the Senate will be up for re-election. The outlook for legislation in the 82nd Congress depends to a great extent on the men and women elected.

What is the voting record of those running for re-election? You can send for a copy of *Voting Record of the 81st Congress,* a summary of representatives' and senators' votes on key measures.* You can compare these with their promises and with the platforms of their opponents. You and other interested representatives of your church and various community organizations might visit your representative and senators while they are at home this fall. Information pointing up candidates' stand on various issues might be made more widely known through the use of radio, newspapers, the distribution of materials, forums, etc.

Probably issues arising out of the Korean situation will overshadow domestic issues in the fall campaigns. The Republicans are likely to accuse the administration of what they consider lack of military preparedness, and the failure of the administration's policy to prevent war and stop the spread of communism. And the Democrats will probably attack the records of the Republicans who had opposed proposals to give economic and military aid to antidemocratic nations.

International Affairs

The Korean crisis has deeply changed the mood and outlook of Congress, bringing about virtual unanimous Republican and Democratic approval of President Truman's requests for defense and economic control measures.

As attention centers on military needs, some already inadequate appropriations for nonmilitary international and national programs have received further crippling cuts. Measures which would support and strengthen the United Nations have been shunted aside at this time when wholehearted and concrete support of the U.N. is so essential.

What are the developments on the international front?

ARMAMENTS AND DEFENSE: Congress is about to appropriate $4 billion in addition to the $1,222,500,000 already approved for the second year of military aid to countries opposing communism. Also about to be voted is $10½ billion in addition to the $15 billion already appropriated for our regular defense budget—bringing the total military budget for the year to over $30 billion (about 1/600th of the U. S. contribution of $53,753,067 to the U.N. and the specialized agencies).

CONTROLS AND TAXES: Congress has approved a program of controls to curb price rises and to give priority to war production, going further than the President recommended in giving him authority even to establish price, wage and rationing controls if and when they seem desirable.

Because of the need to raise an additional $5 billion to meet military costs, Congress has increased individaul and corporation income taxes.

DRAFT: The draft has been extended for one year.

FOREIGN ECONOMIC AID: Congress has approved about $2.45 billion for the third year of economic aid to Europe, in addition to sums for similar aid to Korea, "occupied areas," and the "general area of China," including Formosa. Also there was an item for International Children's Welfare Work. Appropriations for Point Four and Aid to Palestine Refugees were cut by 10 per cent. A loan to Franco Spain of $100 million was also approved.

POINT FOUR: Gratification that the program of technical assistance in agriculture, health, sanitation, education, administration, production, etc., to underdeveloped countries is now underway, is mixed with a sense of the inadequacy of the sum appropriated by Congress. About $31 million has been appropriated for the total program, including about $6.8 million for the continuation of programs already underway, particularly in Latin America. The U. S. has pledged about $12 million of this sum to the technical assistance program of the U.N. Fifty-four countries have pledged a total budget of over $20 million for the first eighteen months of this program.

Congress failed to approve *increased U. S. support of five international agencies,* such as the Food and Agriculture Organization, the World Health Organization, and the International Labor Organization; *participation in the International Trade Organization;* and ratification of the *U.N. Genocide Treaty.*

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio—10 cents.

MRS. ELOISE A. WOOLEVER *Executive Secretary, Woman's Section, Division of Education and Cultivation*

Birthday Resolutions

USUALLY we associate resolutions with the New Year. As the Woman's Society of Christian Service celebrates its tenth birthday and thus enters on a new decade, how about some individual resolutions, as a birthday gift? The following—ten: one for each year celebrated and "one to grow on"—are adapted from an address given by Mrs. J. F. McAlear, Division member from the Western Jurisdiction.

1. There are some children in my block not in any Sunday school. I will invite them—yes, even take them—to Sunday school.
2. I will help some youth in my own church—it may be my own daughter—to see a need for full-time Christian workers and to dedicate herself to service.
3. I will encourage youth to attend a Christian college and be sure to keep in touch with them while they are there.
4. I will promote in my home society something I have gained from every district and conference meeting.
5. I will tell my society about our conference missionary projects and missionaries, and urge that we do something for the projects within our own conference boundaries.
6. I will not fail to voice my Christian opinion by voting in elections. I will stand for Human Rights of peoples everywhere. I will help promote the National Citizens' Roll Call of Methodist Women, which aims to secure the registration and voting of every woman. (What Christian influence we could have!)
7. I will plan to go to our Summer School at ————, and urge some other woman to go.
8. I will use my influence toward making circles more effective in the general meeting of the Woman's Society of Christian Service, by rotating duties so that all women in turn may serve as hostesses and help in serving lunch, decorating, preparing invitations, and taking part in programs.
9. I will keep my society informed about any news in letters I receive from conference and district officers, and will not put the letters away to collect dust or fill the waste basket!
10. I will make my quarterly reports on time, and make them read as they should—not leave blank spaces or say "same as last quarter." I will remember that they should give a true picture of my society and be a mark of progress—And—

One to Grow On: I will do my best to get Mrs. ———— who lives near me or on the other side of town, to become a member. I want to make my society 100 per cent. If I dedicate myself, results will happen.

Shut-in Circles

In the whir of wheels that marks today's living, we do not always continue close contact with those faithful workers of the church and Woman's Society who have become inactive through chronic illness or old age. A Shut-in Circle can bring these persons together in friendly association and help them to continue as active participants. The following suggestions from Mrs. John B. Oman, Trenton, New Jersey, may help:

As a beginning, send a letter to each shut-in telling her who are in the circle. Explain that the group will be recognized as an active working part of the society.

Write the name of each shut-in on a card to give out at the monthly meeting. The one receiving the name should call within the month, taking some literature (her own thoroughly read copies of THE METHODIST WOMAN, WORLD OUTLOOK, *The Christian Advocate*), or some dainties, if she is a good cook; or fruit or flowers from her own garden. She might read aloud to her shut-in friend or run an errand, or play the piano for her, or take her for a ride.

Each month redistribute the cards. This gives the shut-in member a chance to meet a number of the women of the society.

Have a reading circle, and circulate the current study books. Perhaps a shut-in member might prepare a report of a chapter to be read at the society meeting.

Some of them might be able to attend a festive occasion once a year, if volunteers transported them. Some of the refreshments from the meeting might be taken to those who are bedridden, plus an account of the party.

Why not have a "Shut-in Table" at the annual bazaar, selling their articles?

In these days of wire recorders, a church service or a Woman's Society program could be recorded and taken to the shut-ins. They might almost feel that they had been present once again.

District Members

"I feel that these 'district' members are going to mean something. The Conference is sending each of them a one-year subscription to THE METHODIST WOMAN; through this and the cultivation of the district Promotion secretary we are hoping to let them see what missions really mean.

"We have tried to let them know that this is not for numbers and money alone, but for personalities; and that the money—gold, silver, and bills—will not be just a means of barter but that 'gold will be gladness, bills will be blessings and the silver will carry salvation.'"

MRS. B. R. STOUT.

Quoted by Mrs. John Hoyle, Jr., formerly Promotion secretary, Western North Carolina Conference

APPROVED STUDIES KINDLE THE IMAGINATION

We hear much of audio-visual aids. Here are two, illustrating different approaches, but both indicating creative expression on the part of women who study *Women of Scripture.*

This book has lent itself effectively to all sorts of interesting presentations. We believe this year's studies—all four—will be rich in this same stimulating quality. When a book becomes part of our experience, we feel the urge to make it vivid for other people.

LOT'S WIFE

(*The women of the Troy Conference issued a booklet this year based on* Women of Scripture, *in which "women from the pages of the Bible step forward and speak . . . to us." This is the message from one not often portrayed so vividly.*)

"What a wicked city Sodom must have been! Not even ten men could be found that were good enough to save it, in answer to Abraham's prayer to the Lord on behalf of my husband, Lot, his nephew! When those two angels came to warn us that the city was going to be destroyed, the husbands of our two daughters did not believe it and paid no attention. Lot and our daughters and I did not want to leave, either, but the angels made us go; so we were the only ones to escape from all that whole city before it was destroyed.

"Why did I have to look back to our old life? Oh, if I had only said to Lot, 'We can make it to the mountain. Do not be so afraid!' I wish now that I had listened more faithfully to those two angels, who came especially to bring us release from our old life in Sodom. But even when we were fleeing away —I had to look back, and so now I am just a pillar of salt.

"I was neither saved nor destroyed; I am nothing. Here was an opportunity I missed. With two daughters and a husband to look after and help, all I thought of was Sodom, the old way of life, with only a halfhearted step beside my family on our journey to salvation. . . ."

"THEY SURE DO LOOK REAL"

A spirit which refused to be daunted by invalidism and confinement to her bed moved Miss Pauline Jacobs of Paris, Tennessee, to create a set of fifteen little figures of women of Scripture, to illustrate the study book of that name.

Extensive biblical research combined with clothespins, modeling clay, pipe stem cleaners, crepe paper, and "bits of this and that," blended with Miss Jacobs' patience, deftness and imagination, produced fifteen tiny figures each with its own personality. Martha and Mary appear as "typical kitchen and parlor hostesses," one with apron, mop, and broom, the other with a mystic aura of flowers and flowing hair. Ruth's arms are full of wheat sheaves. The woman of Samaria balances her pitcher on her head. Lot's wife is literally a pillar of salt, looking back.

"Those little Bible people sure do look real," was the comment of one of Miss Jacobs' neighbors. The Woman's Society of the Paris First Methodist Church has seen characters of long ago come alive and the printed pages take on new meaning through Miss Jacobs' portrayal.

Miss Pauline Jacobs creating her figurines

'IN CHRIST THERE IS NO EAST OR WEST—"

In an area of Oregon where fruits nd other produce are raised for the rozen-food industry, live a number f Japanese families who are en-aged in this work. One of the oung couples owns a large straw-erry acreage. They, with their two vely little daughters, are active n the local Methodist church. The oung wife has been treasurer of ne Woman's Society of Christian ervice for the past two years, do-ng an outstanding piece of work n this connection, and has recently een elected to the presidency.

With youth, vivacious personal-y, and professional training as graduate nurse, she brings to this ttle society of seventeen members determination that the only two emaining women members of the hurch who are not now enrolled in ne Woman's Society shall be en-sted and make it 100 per cent! Most of the seventeen members, y the way, are officers, as they ave every office filled.)

This young woman's family is in Iiroshima, Japan, though she her-elf was born in Idaho. Her nother has just returned to Idaho rom a five-months' visit in Hiro-hima. More than half of the amily were killed in the bombing f that city.

'ONE GREAT FELLOW-SHIP OF LOVE—"

The great fellowship depends on he small. That is why secretaries f Spiritual Life stress so con-tantly the importance of the rayer group in the life of our hurches and communities.

Until thirty years ago there was o word in the Chinese language or "fellowship": it was coined at hat time by T. T. Lew. Then '. C. Chao organized the first "fel-owship" on any college campus at 'enching, in 1926.

"Workmen, students, faculty, nd staff members all were united nto an organic unit by that act, nd that unity has been main-ained throughout the years.

"Fellowship groups have sprung up on all the Christian college campuses, on some non-Christian, and in many of the schools of the secondary grade since then. In addition to the large fellowship groups, there are small groups which in a wholesome and truly Christian way stimulate in some ways group life on the American college campuses.

"There are ten such small groups at Yenching. They are aggressive cells of Christian activity from which recruits for Christian work are being secured and in which decisions for Christ are being made. Each one has a special name such as 'Salt and Light,' 'The New Road,' 'Bethany.' One is called the 'Chanters'—there are twenty-seven in this group, each chosen for his or her ability to sing. Each member of the group has a name associated with musical terminology such as 'Allegro,' 'Toccata,' 'Fugue,' etc. They have been singing a series of Psalm settings this semester including famous compositions by Brahms, Haydn, Mendelssohn, Dvorak."

The writer of the foregoing words, the Reverend Bliss Wiant of Yenching University, Peiping, China, ends his letter with this challenge:

"Let us divest our minds of narrow nationalism, thought of racial or regional superiority, dreams of economic and political power; and attempt to surround our lives with the spirit of Jesus, the spirit which vested early followers with so much power that the Christian movement overcame hindrances of all kinds and started civilization on a new path. The foil to the destructiveness of atomic power is this one and only thing: the power of Christ. 'All power is given unto Me,' and 'Ye shall receive power, after that the Holy Spirit is come upon you.' Does my life, and yours, manifest any such surcharge? Let us pray for each other."

Read "The Discipline of Great Religion," by Dr. Harold A. Bosley, September issue, pages 4-7. Be counted.

DOING THE IMPOSSIBLE

"Christ came into the world to teach men to do the impossible."

Luther E. Lovejoy wrote these words in a little book on Stewardship. It is a startling statement, worth serious consideration. Can you and I take it to heart? Is there some way by which we can gain the power to do the impossible? We are given one clue: "If two of you shall agree . . . it shall be done for them of my Father which is in heaven."

On the evening of August 9, 1949 —one of the hottest of the summer —seven charter members, the pastor, and two district officers met and organized a Woman's Society of Christian Service in The Methodist Church of Lycippus, a small rural community near Greensburg, Pennsylvania. For many years an abandoned church, its doors had been reopened to the community and under the leadership of the present pastor, it was advancing. A new basement had just been completed, the work having been done by members of the church, and other improvements were being planned.

Within nine months after organization, that society of small beginnings had tripled its membership. With the seventeen women whose names appear on the church roll, plus four others from the community who do not belong to the church, they now have twenty-one members. We call it our One Hundred Percent Plus society. They have fulfilled their pledge of $20.00 to the district, paid $50.00 to the support of the local church, and have done Supply Work. Joining the women of a neighboring church, they had a joint study class on "Japan." They have organized interdenominational, interracial Youth work in the community.

MRS. CHARLES PERCY,

Promotion Secretary, McKeesport District, Pittsburgh Conference.

TALKING CANDLES

By MAUDE WHITE HARDIE

(What kind of conversation would the candles on your Tenth Anniversary cake have had, after the Visitation was over?)

A Chain Visitation demonstration, suggested for district meetings.

TIME: ***After the Birthday Party.***

PLACE: ***Room where the meeting was held.***

CHARACTERS: ***Eleven "CANDLES," (Women wearing simple insignia to represent candle's flame, and the numbers of the goals suggested as requirements for lighting—1 through 10. White uniforms, like Red Cross aprons, would be effective.)***
The ONE TO GROW ON acts as Mistress of Ceremonies. She is seated in the center, on the platform, and remains erect and animated throughout. The other ten women are seated in varying postures, in no special order.

ONE TO GROW ON: Well, sisters, it was quite a party. I felt proud of you as you stood up on that cake, so tall and straight. And when they lit you one by one, you made a beautiful blaze.

A CANDLE (*dejectedly*): Looking at us now no one would believe all that glamour. But it's hard to keep up one's morale without a cake to stand on.

ANOTHER CANDLE: After they ate the cake they acted as though *we* didn't matter.

ANOTHER CANDLE: What burned me up was the way they blew us out to get to the cake.

O. T. G. O. (*energetically*): Sisters! I'm surprised at you. Every big moment is followed by a blown-out feeling. You can't go through life lit up *all* the time. What did the speaker say—"The price of shining is burning!" We served our purpose, and they will remember what we stood for.

A CANDLE: So that we may remember it, too, let us recall those high moments, each in turn.

OTHER CANDLES (*speaking together*): Yes—Let's—A good idea—Fine thought—etc.

O. T. G. O. (*approvingly*): That will impress it on all our minds. I confess I was so anxious myself, standing in the center and watching to see if you all got lighted, and stayed lighted, I couldn't thoroughly enjoy it. I will call you in the order the president used, and you may speak as freely as you wish. You need not confine yourselves to the printed text, as the women did. CANDLE 1, *Membership!*
(*As each is called she will stand, straighten up, and speak clearly, be seated again as she finishes.*)

CANDLE 1: There were a great many new members there. I know, because I was listening, in our box, when our president and the hostess president talked on the phone. They agreed it had to be a big cake because a lot of new women had joined this year, and they had promised to come to the Anniversary.

A CANDLE (*aside*): It's easy to get a crowd for refreshments.

O. T. G. O.: Nonsense! You're thinking of children's parties that some of our relations have attended. Women like sociability but what they come for is what it stands for, not the cake itself. CANDLE 2, *Study!*

CANDLE 2: Those were very well-informed women. During the business session—even though they kept their reports so short—you could see how much they knew about world-wide matters. They spoke of Japan and about "Grass-roots" as familiarly as though they had lived in both places. The ecumenical church sounded as real to them as their own local church activities. And they knew their women of Scripture so well they had me guessing when they said "Ruth" and "Mary" as to whether it was the ones in the Bible, or themselves.

O. T. G. O.: CANDLE 3, *Action from Study!*

CANDLE 3: I don't light so easy as some of the rest of you. I wondered if they were really going to make it, for a bit. But when I heard that they had set up a playground for the children in town, and supervised it themselves, and were hoping to take a D.P. family as their church responsibility, I straightened up my wick.

O. T. G. O.: CANDLE 4, *Subscriptions!*

CANDLE 4 (*proudly*): More of them knew about US, because they had read the March issue of THE METHODIST WOMAN that had our picture at the top of page 22. And those pictures on the bulletin board of places and people all over the world were from both THE METHODIST WOMAN and WORLD OUTLOOK.

O. T. G. O.: CANDLE 5, *Program Materials!*

CANDLE 5: I felt specially honored. It was a good thing I was firmly anchored to the cake, or I should have been stepping high—maybe right off the icing. That program they put on was really good. Nobody forgot her glasses. And they didn't have to read their parts anyway, for they knew what they were going to tell about and didn't get upset by having visitors. It was as good as "The World Before Your

Eyes" in the movies. I was so glad they hadn't brought in an outside speaker, but did it themselves.

A CANDLE: Our women liked it, too, as the visitors. People like to see each other take part —just as we CANDLES do.

O. T. G. O.: CANDLE 6, *Spiritual Life!*

CANDLE 6: Don't think I am boasting about my own light when I say it seemed to me to be the brightest and steadiest of any. Did you see the way they circulated the books and pamphlets on their Bookshelf, like a regular library, keeping track of who took each one, and read and returned it? And they were having a prayer group, praying for the meeting, in the room off the kitchen where we were left standing when we first arrived.

O. T. G. O.: CANDLE 7, *Increased Giving!*

CANDLE 7: When the treasurer reported that they had given a third more than last year, every woman there was as happy as though she were getting something herself. Even more so. One little woman who wasn't quite so much dressed up as the rest, was so glad she almost cried. I had heard that "gospel" means "good news" and they made me believe it.

O. T. G. O.: CANDLE 8, *Children's and Youth Work!*

CANDLE 8: A year ago, I guess they couldn't have lit me, from what I heard. But apparently when they learned last March that I was going to be there, waiting for a light, they scurried around to see why they hadn't had Children's Work, and a World Friendship Group for their girls. There must not have been any real reason, only everyone left it for everyone else. When that little girl came in straight from school and told, in her part of the program, about what good times they have in the additional session till they don't want to leave to go home, I saw the women smile at each other and nod their heads.

O. T. G. O.: CANDLE 9, *Student Secretary!*

CANDLE 9: Now that it's all over, I'll tell you I was worried. I knew the place where we were going was nowhere near a college campus, and I had a notion nobody from there was at college right now. How would I have felt, I ask you, standing all unlit on that cake? Like the nightmares human beings have when they dream about walking round without their full quota of clothes! But it was all right. They had a good live woman with her feet on the ground, who knew about Loan Funds and Scholarships in The Methodist Church for young folks who are college material, but need some help. She had been on the job—and I could shine like the rest of you. What a relief!

O. T. G. O.: CANDLE 10, *Recruiting!*

CANDLE 10: Some of the women had thought you couldn't light me unless you had found someone from your own church who was going into full-time service. Fortunately for them—and for me—they had cleared up that misunderstanding. They were arranging to take their young folks to visit a Woman's Division project in their own conference; and they were planning a Mother-and-Daughter affair with a missionary guest especially to meet the girls. When I heard them praying for recruits I knew they could not have prayed so earnestly and definitely if they had not been doing all this real work. When they lit me, I kept thinking that it was the beginning of a light for future years and widespread places.

O. T. G. O.: That must be true for us all. They called me ONE TO GROW ON and stood me in the center and gave me a six-line poem instead of two like the rest of you: that was because my light is really the combined light of all yours. Growing depends on everyone; it is everybody's business. A great poet once said that the unlit lamp was the greatest sin. The unlit candle in our group marks a shadowed place and an uncompleted task.

"The price of shining is burning."

We all know that the result is more than worth the price.

(*Women leave platform silently. Pianist may play softly some familiar music suggesting Light: such as, "Send Out Thy Light," "Light of the World, We Hail Thee," "Shine, Shine, Shine Where You Are," "The Light of the World Is Jesus."*)

CORRECTION

We regret that in *An Installation Service for the Local Woman's Society of Christian Service*, in the May issue of *The Methodist Woman*, credit for authorship was given to Mrs. Jean L. Beck. The service was written by Mrs. William D. Montgomery, Jr., secretary of Children's Work, Syracuse District, Central New York Conference.

The Campus Secretary

By MRS. O. D. THOMAS,
North Alabama Conference Secretary of Student Work

"CAMPUS secretary" is the name given to the Student secretary who is nearest the campus situation. She lives a double life through serving her own local church and also serving the college group. In most instances, she develops thereby a better understanding between the home church and the college student. She has the privilege of lending her assistance to the Wesley Foundation Director; where there is no Wesley Foundation she may work with the local pastor in all phases of the student program. She should be an active member of the Campus-Church Relations Committee.

A number of campus secretaries have done outstanding work. On one campus, the campus secretary works very closely with the personnel of the Wesley Foundation: meeting with the Forum Committee; helping secure speakers to present various phases of the Summer Service Projects; counseling with interested students who want to volunteer for these summer projects. This same secretary cooperates with the district secretary of Student Work in what we call the "cookie project." The campus secretary and the district secretary have a workshop with local secretaries of that particular area and arrange a schedule for local secretaries to provide homemade cookies once each week for the coffee hour at the Wesley Foundation. This gives a touch of home to students who get so tired of institutional cooking; it also gives the local secretaries the opportunity to meet students and look over the buildings and grounds and to know something of the program. Students appreciate this.

In another campus situation, the secretary learned that no student had attended the state student conference in three years, so she went to work. First she approached the college president about the use of the college bus for the meeting. She secured it. Then she went to various Woman's Societies and asked for donations for the registration fees and transportation for a large number of students. Next she aroused interest on the part of students who could pay their own way. As a result of her untiring efforts and contagious enthusiasm that college had thirty-three at the 1950 annual meeting of the Methodist Student Movement. This campus secretary is also a district secretary and of course she attended the Workshop conducted by the conference secretary.

Another campus secretary appreciates the fact that a Japanese girl is attending her college. She helps to arrange speaking engagements for this overseas student.

The annual meeting of the Methodist Student Movement is held every year on one college campus. Each year the campus secretary assumes responsibility for the tea given as the students arrive from all over the state. The students are busy with registration and placing the visitors so the campus secretary plays a very important role at this time. In 1950 the campus secretary enlisted the help of her district president and local Student Work secretaries in planning and carrying out an international tea. Overseas students were invited to help serve; this gave them a feeling of belonging to the group. This campus secretary assisted the local group with the flower arrangements and in providing the elements for the Sunday morning Communion service as well as with many details of transportation for the visitors.

The Fourth National Student Conference at Urbana provided opportunities for many campus secretaries to contact the home churches of students as they wrote and asked for scholarships. They were well repaid for their interest as the delegates returned with glowing words of the wonderful inspiration received at Urbana. Campus secretaries have been instrumental in arranging for students to attend the Regional Student Conference at Lake Junaluska. They have made it possible, too, for those who attended any of the conferences to share their experiences with local church groups.

Many of our campus secretaries learn of life service volunteers before the local secretary does and they write to the home church and also to the conference secretary of Missionary Personnel.

Many teas and other social affairs have been planned by campus secretaries. Outstanding among these was the international tea given at one Wesley Foundation when every overseas student on the campus was invited.

Truly, the campus secretary has a marvelous opportunity.

Mrs. O. D. Thomas has been elected by the Inter-Conference Commission on Student Religious Life as the *State Director of Student Work* for the entire state of Alabama. She comes into this new field of work with the full support of both Conference Boards of Education in the state as well as the confidence of the Alabama State Methodist Student Movement chapters. This is the first time that a Student secretary of the Woman's Society of Christian Service has ever been elected to this office.

HELEN L. JOHNSON, *Secretary*

Assembly Impressions

SEVENTY-SEVEN girls attended the Assembly of the Woman's Society of Christian Service in Cleveland and returned to share the values of the days there with their colleagues in the Methodist Youth Fellowship and the Methodist Student Movement. We are grateful to the conferences who made it possible to have this fine youth representation at the Assembly.

Mona Monson, Minnesota Conference: "No other four days have been so joyfully packed with times of Christian fellowship, of a broadening of one's Christian perspective, and of true 'Christ' inspiration.

"With the theme, 'Christian Faith for a World in Revolution,' the Assembly presented speakers who explored the limitless opportunities for Christianity's challenge to our world. Particularly satisfying to me was the fact that from the opening session and the theme hymn, 'Draw Thou My Soul, O Christ,' to the commitment service at the conclusion of the week, the main emphasis was on the world mission of the church, 'with that mission beginning in our own hearts.'

"One of the peaks of the Assembly was reached when over 100 missionaries and deaconesses were presented to the delegation. 'These that have turned the world upside down.' (Acts 17:6) presented an inspirational living example of a spirit typified by the small, demure president of the Woman's Society of Christian Service in China who, after thirty-eight years of service in the church, glowed as she proclaimed her Saviour, the 'Light of the World.'

"A thought presented by Dr. Harold Bosley adequately voices the feeling which we took to our hearts, 'It is not so much to be master of the Way, but to be mastered by the Way.' What could be more challenging to us Christians in a Christ-hungry world?"

Louise Cohoon, North Carolina Conference: "I can never express how much the Assembly in Cleveland meant to me. The highlight to me was the coming together of different races to learn, worship, and pray side by side. Each seemed to realize that we are created equal, and this experience made me realize it also.

"The talks on 'The Christian's Responsibility for Human Rights' impressed me. A principal practice pattern I learned from Bishop Oxnam's talk on 'Jesus Christ, the Great Revolutionist' is 'to treat one another in the same spirit as you would treat Jesus Christ.'

"I shall always be thankful for the opportunity which was mine. My interest in my church and the World Friendship Group of Girls has been deepened. And I shall not forget that 'God is the Father of *all mankind*, or He is the Father of *none; every man* is endowed by his Creator, or *none.*'"

Helen Irwin, Philadelphia Conference: "Perhaps one word more than any other might describe youth's impression of the Assembly —*tremendous*. From the opening Communion service to the closing commitment service, this word covers all.

"To some of the youth and student delegates, it was a new experience to live with girls representing all sections of the country. Through informal discussions we came to understand each other better and to see why we might have different attitudes and opinions. Some of us even changed some of our attitudes and opinions. This phase of the Assembly cannot be slighted, for what better way is there to build world brotherhood?

"We sincerely thank you for making us part of your Assembly, and we feel that beneficial effects of this Assembly will be evident throughout the ministry of our church for many years to come."

Joyce Stoutamyer, Virginia Conference:[1] "There *is* a 'faith for a world in revolution'—and at the center, always, is Jesus Christ, the Great Revolutionist. Do I dare follow this man who says to me: 'To find your life, you must lose it. Be ye therefore perfect. Life is not food and raiment.' Have I the courage and the discipline to make these principles the pattern of my life?

"The future is promising *if* those of us who profess this Christ as our leader will demonstrate our loyalty to Him—when we see injustice in economics, when we recognize the untruth being propagated, when we have a chance to defend the human rights of individuals. In a sense, this calls each of us to be a missionary no matter where we are or what life work we pursue. These are my thoughts as I seek to integrate into my living the Assembley message.

"During the Assembly, as I came to have new insights into the meaning of missions; as I realized the great scope and complexity of the Woman's Society of Christian Service; as I caught something of the generous, sharing spirit there, I gave thanks. I was glad that soon I would be a part of this great movement. The Woman's Society of Christian Service had found a new lifelong member!"

Oh! Oh!

Sorry if we confused you! The suggestions and outline for a Tenth Birthday Party, prepared by Miss Juanita Brown, were printed in full on page 40 of the July-August issue. That's all there is; "there ain't no more!" Evidently some friends did not read beyond the black-face type. When in doubt, read on, read on, read on!

—*Editor*

[1] Excerpts from an article appearing in the May 18, 1950, issue of *The Virginia Methodist Advocate.*

Religion at the College Level

By NANCY JANE BARNHOUSE

Are the young adults of today losing their respect for religion? Contrary to what a great many older people are inclined to think, the answer is an emphatic NO!

Being a Methodist student in a large midwestern university, I have the opportunity to look at representative facts first hand. What are some of these revealing signs?

We have an enrollment of 21,000 students from every state in the union and most of the countries of the world. Of this number, well over one fourth have named The Methodist Church as the church of their choice. From this group approximately 1,500 students are in regular attendance at one or the other of the two Methodist Student Centers in our immediate area.

Among the activities provided, in addition to the regular Sunday morning services, are Wednesday night chapel and a social function of some kind on Friday evenings, plus various interest groups such as the Camera Club, the Nature Study group, and a number of others.

The attendance at these religious foundations has tripled in the past three years! Certainly this is an indication that interest in the church is not waning.

On what does a young adult of these times base his religion? College-age youth are interested in finding out the reasoning behind religious doctrines. The days of merely memorizing a particular story or group of passages from the Bible and accepting them without question are gone. The intelligent person is the one who understands thoroughly what his beliefs are as well as why he has chosen to pattern his entire life after them.

This is a progressive step that is very desirable. The Methodist doctrine is one in which we may seek and find those answers to the right way of life. Methodism is not a creed of blind faith but rather of intelligent reasoning. It is not a Christ dead and crucified that we worship, but the living Christ. We have learned to attune our minds and hearts to his teachings in our everyday living.

The younger generation wants a functional religion. This is as it should be. If a person and his religion are in the proper relationship, thoughts of God will dominate his everyday life—instead of merely presenting themselves on Sunday when it is time to go to church.

On our campus three Methodist ministers are available for personal conferences with any student who wishes to take advantage of the opportunity. These men are aware of the student's desire to come close to God in a meaningful way. In these personal conferences every sort of problem is brought out and discussed, intelligently and objectively, because the students have confidence in the counselor's helpful guidance.

Thus beliefs and ideals and a philosophy of religion are shaped through attendance at church services, conferences with Christian leaders, participation in a religious program, and wholesome fellowship.

DECADE QUOTES
Youth Work

"There are more requests for information—something that has not happened before."

"Finer cooperation with Methodist Youth Fellowship and Woman's Society working together."

"It is encouraging to have the secretary of Youth Work as adult adviser to the commission on missions and world friendship."

"I feel my job and the job of the district secretaries of Youth Work to be growing."

"Missionary materials are better and more widely used."

Methodist Youth Fund Receipts:

1941-42	$ 82,683.26
1949-50	$378,581.87

Progress calls for:

A secretary of Youth Work in every society.

A wider use of Missionary Education Movement materials.

More recognition of the value of a World Friendship Group of Girls.

HELEN L. JOHNSON, *Secretary.*

Teaching the Children

Though we teach the Ten Commandments,
the Books of the Bible,
the Twenty-third Psalm,
the Apostles' Creed—and
all the verses of praise and thanksgiving;

Though we achieve perfect attendance,
perfect attention, and
church membership at an early age;

If we have not developed a sensitivity to the plights and problems of others,

If we have not stimulated desire to minister to those needs,

If we do not teach how to implement that Bible verse of our earliest learning, "Love one another,"—

Then our world will "Cain and Abel" itself into eternity.

—MRS. ARTHUR F. HOVDA,

Secretary of Children's Work,
Minneapolis District, Minnesota Conference.

Books on Methodism

The Methodists of the World, by Bishop Ivan Lee Holt. Price, 50 cents.*

This is the book for use in schools of missions sponsored by the Board of Missions and Church Extension in the local church. One of the duties of the secretary of Missionary Education and Service is to cooperate with the pastor in putting on this church-wide study.

Bishop Holt has written an entirely different kind of Methodist book. It contains information about every Methodist body in the world—and there are forty or more of them, having sixteen million members in seventy-five different nations. One of its most valuable features is an eight-page Appendix which lists the countries, the Methodist bodies working therein, and the number of members in each.

"The Methodists are one people," but we are not too well informed about our connections. This study should help remedy that situation.

This book fits in with this year's Advance emphasis on "The Church." It is also of significance in view of the Ecumenical Methodist Conference which will be held at Oxford next year, and of which Bishop Holt is president. In assembling material the author has had the cooperation of Methodist leaders in many lands, and the book will be used around the world.

Early American Methodism, 1769-1844, Volume One: *Missionary Motivation and Expansion,* by Wade Crawford Barclay. Price, $3.50.[1]

At long last there is space to mention, at least, this monumental six-volume *History of Methodist Missions,* the most extensive denominational work of its kind.

This authentic and thoroughly documented history is being written in four parts. Part I, *Early American Methodism,* is in two volumes. Volume one, *Missionary Motivation and Expansion,* has been available since January. The second volume, *To Reform the Nation,* is expected to appear in November.

Dr. Barclay, who is eminently qualified to write this history, began the project in the spring of 1946. When it will be finished is another question. Dr. Barclay and three assistants are working steadily day by day to complete the remaining three parts which will include:

Part II—Two volumes on *Missions of the Methodist Episcopal Church, 1845-1939.*

Part III—*Missions of the Methodist Episcopal Church, South, 1845-1939, and Missions of the Methodist Protestant Church.*

Part IV—*World Outreach of Methodist Missions* in Evangelism, Education, Literature, Cooperation, and Medical Service.

The series is being published by the Board of Missions and Church Extension. All the divisions of the board including the Woman's Division are related to the work.

Women are not in the limelight in volume one. But then Part I covers the period from 1769, the year John Wesley's first missionary came to the United States, until 1844, when the church was divided, and that was before our day as women in the church.

However, Dr. Barclay introduces some interesting bits of information about the New York Female Missionary and Bible Society (Don't you love that name?) which flourished for more than forty years. And secretaries of Status of Women especially should be interested in the career of Ann Wilkins. The priceless story of Barbara Heck is retold. And her words and action helped to make history.

This series on the official history of Methodist missions should be read by every member of the Woman's Society. We need to know our background; the way in which the missionary program developed in The Methodist Church and particularly the way in which we are related to it. Then, too, we need to understand the important contribution of Methodism to the building of the nation. Dr. Barclay says, "Early American Methodism in fact played a distinctive role in the making of present-day America. It had a definite character of its own and contributed in distinctive ways to the religious life of America."

HISTORY of METHODIST MISSIONS
WADE CRAWFORD BARCLAY
THE BOARD OF MISSIONS AND CHURCH EXTENSION OF THE METHODIST CHURCH

Begin with Volume I, *Missionary Motivation and Expansion,* and follow through the series as the other five volumes come off the press. Be sure your church library has the set. even if you have to give the books as a gift. And that is an idea—put volumes one and two down on your Christmas list as a gift for your pastor; then you will be sure he has missionary sermon material.

Adventures With God, by D. H. Klinefelter. This book is really a personal testimony of divine guidance and special help. For illustrations, the Reverend Mr. Klinefelter draws on his experiences as a missionary of The Methodist Church in the Philippines, Hawaii, and on the Pacific Coast, and his visits to the Orient. To obtain a copy, write directly to the author, 1195 North Marengo Avenue, Pasadena 3, California.

THE METHODIST ROLL CALL

Mrs. L. M. Awtrey, chairman of Status of Women, and all her secretaries are giving full cooperation to the National Citizens' Roll Call. Unfortunately, this is being confused with the interdenominational Ecumenical Roll Call, sponsored by the United Council of Church Women. They are entirely different as one would discover by reading the September issue, pages 25-27.

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; or Distributing Offices.

[1] Order from The Methodist Publishing House serving your territory.

Missionary News

(*Continued from page 16*)

work, study, and play. Buildings of Valley Institute were repaired, churches in the valley painted, playground equipment reconditioned, vacation church schools held, Youth Activities Weeks observed in a number of the valley churches, and assistance given in many church and community activities. Most important of all according to the valley *Evening Monitor,* the campers coming from regions of sharply contrasting customs, traditions, and habits learned to live together and had a wonderful time doing so.

India

Laura Lipscomb, M.D., skilled pediatrician, has given up a lucrative practice in Atlanta, Georgia, to go to the Vellore Christian Medical College, India, as a missionary of the Woman's Division. She flew to Europe July 9, 1950, to attend medical conferences on the continent before going to India. She will be one of two pediatricians on the staff of Vellore College.

Vellore Christian Medical College. 1950 brings medical work at Vellore, South India, to its Golden Jubilee year. On January 1, 1900, Dr. Ida S. Scudder arrived in Vellore. She is there today, president emeritus of the Vellore Christian Medical College, a radiant woman whose life is a benediction to all about her. She opened a small hospital in 1902. Steadily throughout the years the work has grown until today there are a 500-bed hospital in which eminent doctors from many lands are serving, a medical college ranking high among India's best, and a graduate school of nursing. Forty church bodies and mission organizations in six countries cooperate to maintain these projects. The Woman's Division has given liberally toward buildings and recurring appropriations, and has three missionaries on the staff—a nurse, a pharmacist, and a doctor.

Wolff Settlement, Tampa, Florida

One of the greatest joys settlement workers have is sharing the deeper things of life with those who work with us and who come to talk informally from time to time.

Several years ago a young, attractive mother brought her only child to the kindergarten. She was a bright little girl from a cultured, refined home. But it was not a religious home and this little girl's heart knew there was something lacking. As we sang and talked about Jesus a new, unknown area of life began to open. She sang these songs and told these stories at home. She begged her parents to let her go to "school on Sunday." The parents, though of Catholic background, consented for they were eager to make their child happy. Sylvia has been attending for the past five years. But the parents never came—even when Sylvia joined the church a year ago.

However, the mother did become one of the best and most faithful volunteers at the settlement. "I'll do anything you ask me to do during the week," she said. She was willing to give her services but not herself.

It was during a recent illness that a very real and definite experience of God came, helping her to see that she needed the church and the church needed her. It was my happy privilege to stand with her at the altar when she was baptized and received into the church. "I am so happy," she said, "because I have found a peace and happiness that I've never known before. It was through the settlement that I found my way into the church."

The House Council has been instrumental in the development of a more well-rounded program at the settlement. One member of this group is indeed a radiant Christian. Until recently she worked in a cigar factory, beginning as a young girl from Spain. After her conversion she spent much time talking with her co-workers in the factory about the Christian way of life. When her children (now married) finally persuaded her to quit factory work, she did so with the thought of having more time for prayer and personal evangelism. She is so burdened with the sin and indifference of those about her that she spends from four to six A.M. in prayer, meditation, and Bible study. Surely, our God who hears and answers his children will use her mightily in this community.

PEARLE EDWARDS, *Deaconess*

The Philippines

Women in Politics: When the over-all count of votes cast in the fight for the lone congressional seat of Bataan was made, Mrs. Mendina Lacson de Leon became the third woman in the Philippines to be elected to congress.

Political enemies attacked Mrs. De Leon in their pre-election speeches and enjoined the electorate not to vote for her because "she is a woman and a Protestant."

"Can I help it if I'm a woman?" she countered. "And as to my being a Protestant, is there anything wrong with it? You, my friends, should be happy that I am a Protestant. If I have been of help to you, if I have been sincerely solicitous of your welfare, if I have championed your interests, it is because I am a Protestant. My religious background and training have made me feel more understanding and responsible. Whatever leadership I possess has been due to my Protestant training. And if you will send me to congress, I'll fight for honest government."

Congresswoman De Leon is a lawyer, an alumna of the Philippine Law School (1937). In 1940, she came to America as a delegate to the General Conference of The Methodist Church in the United States.

Wesley House, Amherstdale, West Virginia

The kindergarten "commencement" requires a bit of explanation. We tried to make it seem important. Invitations to attend were given to the mothers. When the day arrived, the children who will be in school next year wore "mortarboards." They were made of white cardboard with tassels of red yarn and looked quite collegiate. The program consisted of rhythm band numbers, dramatized nursery

rhymes, songs, general and holiday, concluding with sacred numbers. The event closed with snapshots and ice cream.

We are trying to make the completion of any step in schooling an occasion worthy of note in this vicinity. Nine mothers came to see their children "graduate," one of whom I have never seen away from home before.

One of the significant events during the past few months has been the formation of a Nature Club. It all started when the Intermediate Methodist Youth Fellowship was on an outing. Someone found a fence lizard. When Miss Chapman showed interest in it as a creature to watch and protect, there were some surprised youngsters. Reptiles, insects, and like creatures are something to scream about or kill. At least, that has been the attitude. Now there seemed to be something else to do with "bugs." A few days later the request for the club came. It has been going strong and is a real contribution to the lives of the boys.

—Mildred Ralston

Thoburn Terrace

Among the many interests of the Woman's Society of Christian Service of the Southern California-Arizona Conference is *Thoburn Terrace,* a home for retired deaconesses and missionaries, Alhambra, California.

The Woman's Auxiliary of the institution celebrated its twenty-first anniversary by an all-day meeting in the sanctuary of the First Methodist Church in Alhambra.

High lights of the occasion featured election of officers; presentation of the staff by the superintendent, Miss Lela Kintner; opening of the "Family Album," by Miss Bertha Beadles, assistant superintendent; "We do not know how to forget" period, remembering Miss Bertha Barber, former president of the auxiliary; and devotions by the district superintendent, Dr. James L. Lyons. Guest speaker at the luncheon hour was Dr. Ted Badley, who with Mrs. Badley had just returned from India.

Announcement was made of the bestowal of the degree of Doctor of Humane Letters by the Iowa Wesleyan University upon Miss Anne L. Lawson, an alumna, now ninety years of age and a member of the home, in appreciation of her outstanding service in India over a period of fifty years.

Miss Marie Kennard, formerly of India, delivered the afternoon address, bringing encouraging and challenging echoes from the Third Assembly which she had attended.

Commencement

National College for Christian Workers, Kansas City, Missouri, observed its fiftieth anniversary during Commencement week. Dr. John O. Gross, executive secretary of the Board of Education, Nashville, was the Baccalaureate speaker. Bishop Glenn Phillips of the Denver Area gave the Commencement address. Fifteen girls representing eleven states were graduated with the A.B. degree.

Representatives from thirty-eight classes attended the Alumnae Association meeting. Miss Louise Dutcher, '38, director of youth work for the Central Kansas Conference, was elected president of the Alumnae Association and Miss Dorothy Colson, '48, director of young adult work at the Paseo Y.W.C.A., Kansas City, Missouri, was elected vice-president. The following officers were re-elected: Miss Martha Hanson, '14, recording secretary; Miss Grace Vause, '24, treasurer; Dr. Anna Neiderheiser, '02, corresponding secretary; and Miss Bertha Cowles, '09, historian.

There were 160 guests at the Fiftieth Anniversary banquet. The history of the school was featured on the program, "The Decades Report to the Future." Those taking part were: Future, Miss Margie Anderson, a student; Past, Mrs. C. A. Meeker, Editor of The Methodist Woman and a member of the Board of Trustees; First Decade, Mrs. Franklin Lewis of Webster Groves, Missouri, a member of the Board of Trustees; Second Decade, Dr. Anna Neiderheiser; Third Decade, Miss Alice Murdock, '29, secretary of Missionary Personnel of the Woman's Division; Fourth Decade, Mrs. Ralph D. Smith (Glenice Courter, '36), of Washington, D. C.; and Fifth Decade, Mrs. J. N. Rodeheaver, Winona Lake, Indiana, recording secretary of the Board of Trustees as well as of the Woman's Division. Mrs. F. C. Reynolds, president of the Board of Trustees, presided.

Maynard-MacDougall Memorial Hospital

July 8, 1950, was a very important day in the history of Nome, Alaska. It was the date of the dedication of the new Maynard-MacDougall Memorial Hospital which replaced the former Maynard-Columbus Hospital destroyed by fire in March, 1948. It was also the birthday of Rev. P. Gordon Gould, district superintendent of the Alaska Mission Conference, and the wedding anniversary of Rev. and Mrs. Robert Treat. Mr. Treat is pastor of the local church and chaplain of the hospital.

Mrs. Frank G. Brooks, president of the Woman's Division, Mrs. A. C. Johnson, chairman of the Department of Work in Home Fields, with Mrs. Robert Stewart, secretary of the Bureau of Medical Work, were sent by the division to participate in the dedication. Bishop Fred P. Corson was unable to make the trip to Nome to dedicate the hospital. Always equal to any emergency, Mrs. Brooks took his place on the program which was broadcast through the courtesy of the Air Corps.

Mrs. A. C. Johnson presided in her gracious manner.

Rev. P. Gordon Gould read the Scripture and led the responsive reading. Mrs. Brooks gave a splendid dedicatory address, and Mr. Treat offered the prayer of dedication. Special music was provided by Mrs. Luther Dunbar, wife of the former mayor who was also a trustee of the MacDougall estate. Greetings were brought by the Mayor of Nome and the president of the Rotary Club that gave us the new site.

Mrs. Stewart received the keys from the mayor and turned the building over to Mrs. Brooks for dedication.

Mrs. Brooks gave the keys to Dr. Fred Langsam with words of appreciation for his stewardship thus far and confidence for the future of the hospital under his leadership. Dr. Langsam accepted this responsibility, expressing appreciation and satisfaction for such a well-equipped institution in which to work in that isolated area where there is so much to be done for the people.

After the service a delicious luncheon was served in the nurses' dining room celebrating all three occasions—the dedication, birthday, and wedding anniversary. We all feel that the hospital is well launched on a long, useful career of immeasurable service to that far-away peninsula.

Personals

Since THE METHODIST WOMAN has to work on a long-range time schedule, our news items are not too fresh by the time they appear in print. Perhaps the heading should be 'Twice Told Tales." But then again, these paragraphs may be news to you.

Beauty and Sweetie—These twins were introduced on page 9 of the July-August issue. Mr. H. S. Conger, Department of Visual Education, is Dr. Wilma Conger Perrill's father. He reported that if his memory were correct *Sweetie* did not survive her struggle for existence.

Out of the Dust—This film was mentioned on page 13 of the July-August issue. Unfortunately, our loyalty wavered unintentionally. The film may be ordered from any of the depositories of The Methodist Publishing House.

Miss Eva Deane Kemp resigned recently as director of the Methodist Crusade Scholarship Fund. Since her appointment in January, 1949, Miss Kemp has counseled the several hundred foreign students brought by the Scholarship Committee to study in the United States. Her duties have been assumed temporarily by members of the committee, which is made up of representatives of the Woman's Division of Christian Service, the Division of Foreign Missions, the Board of Education, and the Advance Committee of The Methodist Church.

Dr. Hyla S. Watters, formerly in charge of Wuhu General Hospital, Wuhu, China, and now assigned to medical service in Liberia, Africa, was awarded an honorary degree by her Alma Mater, Smith College.

Dr. Rosetta Sherwood Hall was honored at the Founders' Day dinner in Philadelphia celebrating the centennial of the Woman's Medical College of Pennsylvania.

Rev. Daniel D. Allen and Miss Elizabeth J. Stuntz were married April 14 in Lahore, Pakistan. Mr. Allen and Miss Stuntz both sailed for India on October 18, 1949. Mr. Allen comes from a long line of Methodist ministers, his father being Rev. Frederick C. Allen, pastor of The Methodist Church in Mystic, Connecticut. Mrs. Allen also comes from a famous Methodist family. Her father, Rev. Clyde B. Stuntz, is district superintendent of the Lahore Area, Pakistan, and president of the West Pakistan Christian Council, and her uncle is Dr. Hugh C. Stuntz, president of Scarritt College. Her mother's sister, Dr. Hyla Watters, is a well-known missionary. An account of their picturesque wedding will be found on page 4 of the July issue of WORLD OUTLOOK. Rev. and Mrs. Allen will now serve in India for a period of five years instead of the original term of three years.

World Federation of Methodist Women

Unit in Pakistan

PRAYER—Our dear heavenly Father, we thank thee that in thy divine providence we find a strong and well-established church in this new Islamic State of Pakistan. We are very grateful for all those who have helped to build it through the years. We ask thee to give those of us who are at present responsible for witnessing for Jesus Christ our Lord in this land the courage to speak out boldly, to hold fast loyally and above all to show by our lives the redemptive power of the Master whom we serve.

We pray for forgiveness for our shortcomings, for our impatience in these days of transition and frustration. We pray for that true humility which Jesus had, so that we may help these people to know the truth which will make for real freedom.

We pray especially for our young people who are the future leaders of thy church. May they be blessed with ideals of integrity which will shine forth and identify them as Christians. We thank thee for the countless opportunities that are before them in college, school, business office, and Government service. When tempted, may they never falter in their faith.

And finally, O God, we pray that we may be so guided that thou wilt be to each of us as a spring, whose waters never fail. Teach us to refresh ourselves each day in thy watered garden, so that we may share its beauty and refreshment with those who know thee not, and yet who may be seeking thee. We ask these things in the name of Him who has promised us the living water which will spring up within us unto everlasting life, our only Lord and Saviour, Jesus Christ. Amen.

Our Moslem neighbors began their fast today. They are supposed to abstain from all food and liquids from dawn to sunset. They cannot drink water even. However, some of them get around it by washing and bathing frequently. With the temperature at 108-115 degrees, it isn't easy. This lasts for a month. I was at lunch the other day in a Moslem home. The girls were very modern and well educated. They said that about four o'clock in the afternoon it is very difficult and they feel that they cannot do it another day, but as soon as they have a meal and a drink of water they are all right. I fear that the majority of Moslems do not observe it in these modern times. Like the *bhurka*—the heavy veiled garment that all Moslem women are supposed to wear on the street—the Fast of Ramadhan will also have to go or at any rate be much modified.

—Constance Blackstock

We and the Women of India

(*Continued from page 5*)

daintily served afternoon tea; planned our trips to the Taj and other points of interest (even skillfully combining our pilgrimage and one for her eighth-class boys to Akbar's deserted city of Fatehpur-Sikri so we could all go in the school bus!); entertained her faculty girls at a most delightful supper and movie party (partly because she knew I wanted to see an Indian movie); and on the side gave patient attention to the problems of at least three needy individuals.

The Taj Mahal was wonderful, all that I had ever hoped it to be. But so was Holman Institute. One is a dream in marble, the other a reality in flesh and blood. I enjoyed particularly the thirty-five-mile trip by bus to Fatehpur-Sikri with about fifty of the eighth-class boys. They were just like boys anywhere at home, except for their dark faces and assortment of costumes, including big bright turbans: talkative, noisy, curious. They were much fascinated by my light meter and folding umbrella and cheerfully planted themselves in the foreground of every picture I tried to take. Christians, Sikhs, Moslems, depressed classes—all are represented among the boys at Holman.

"I can't turn away the refugees when they come to me," Miss Justin said when we were discussing the school's problems. "Even though there is no money and no room for them, I just have to find a place for them somewhere." How? Well, for one thing she has turned her chicken yard into a playground and school for kindergartners, because, as she put it, "Chickens aren't so important as children."

And I wish you could see the rugs the students make at Holman—genuine Persian, with some of their patterns taken from the rare mosaics in the Taj Mahal and other Mogul tombs. And I wish even more that you could see the fine, serious, intelligent-looking boy whom I "adopted" on my second trip to Agra, with the promise that I will provide the small amount necessary for him to attend the high school in Muttra. He is Shyam Babu, sixteen, the son of a sweeper (one of the Untouchable caste). The cost will be only about fifteen rupees a month, not more than forty dollars for the whole year at the present rate of exchange.

Speaking of Muttra, I spent one interesting day and night at our Blackstone Missionary Institute and Girls' School. A group of lovely young Indian teachers in the school took me for a ride in a big flat, barge-like boat on the Jumna River, to see the interesting fire worship ceremony. We sat and watched hundreds of people set their little oil lamps afloat on the waters, then gather around the great altar while the priest waved his huge bronze lamp, tier upon tier of tiny flames, in mystic motions, weaving endless bright patterns in the darkness. After the ecstatic climax of worship the people pressed close about him, passing their hands through the flame and rubbing the fire into their bodies.

But the girls in our institute and training school need no Hindu fire ceremony to wash light into their faces. The following morning I listened to music played by the school orchestra and took pictures of the girls, their fine-looking musical director trained in America, and their odd-looking instruments. A finer, more intelligent looking group of young people it would be difficult to find. With their gay saris, their long, smooth, dark braids, and bright, intent faces they made a delightful picture. If I had gone to India a skeptic as to the value of Christian missions, my experiences in these first four days would have made me an ardent convert.

1950—United States Projects

(*Continued from page 20*)

"When I considered being commissioned as a deaconess, I did not think very much about the pension which I would receive if I lived and worked to the age of retirement. Rather, it was the idea of being commissioned, the significance of it—being more closely related to the church as a worker—which was uppermost in my mind."

Miss Dorothy Crim, now retired after long, happy years at Ensley Community House in Birmingham, Alabama, wonders why more well-equipped young people do not enter the needy and glorious field of social work under the church. Miss Crim testifies to her own joy in the service through an earnest appeal to youth—"You will have a most complete and satisfying life. The salary is good and far, far more than that, the church will support you in every way. When you retire, it will stand back of you as long as you live—a great social security. *Have no fear; the women of our church cannot fail you.*"

Even though Miss Newcomb put her consecration above monetary compensation at the time she was commissioned, she does have to think of the future in practical terms of bread and butter, as do all our workers.

In speaking of this she said, "I was commissioned at least ten years later in life than many other women. That means that under the present plan, if I continue until I am sixty-five, my pension would not be sufficient to care for my needs. I am grateful and glad that the Woman's Division does have a pension plan for its commissioned workers, but as it stands now, I must make additional provision for future days."

Miss Crim added this thought, "Each year more workers are compelled to leave the active ranks because they have reached retirement age. Yet the retired workers are living longer, for the life span has increased. Therefore the need for the retirement fund is greater than ever before. We are to observe Self-Denial Week. In the face of the needs, shall we make just an offering or a real self-denial gift?"

Concerning Program Suggestions

THE METHODIST WOMAN owes a debt of gratitude to Mrs. H. W. Bland Detwiler for the reams of copy she has contributed in creative guidance in the use of program materials. It was in the March, 1945, issue that the late editor, Miss Bettie S. Brittingham, introduced Mrs. Detwiler to our readers. So every month for over five years this good friend has had a page of program suggestions.

Monthly meetings in many local societies have been enriched through Mrs. Detwiler's original methods for publicity, atmosphere, procedures, and fellowship. Grateful women everywhere have voiced appreciation for this significant and very worth-while service.

Certainly Mrs. Detwiler has earned a "star in her crown." Supplying copy for that page meant long hours of thoughtful research and digging in order to work out different methods of approach and to find materials for program enrichment. In the five years, she has written over 55,000 words, all as a service of love. Of course, as always when we serve a cause, there has been a boomerang of blessings; Mrs. Detwiler is recognized throughout the church as one who knows her programs.

This fine service has been interrupted to clear the decks, as it were, for possible changes in procedures. Responsibility for promoting the use of monthly program materials and the co-ordination of plans for program building now rests with Mrs. Paul Arrington, Vice-President of the Woman's Division of Christian Service. Unfortunately, we have to go to press before future plans are definitely formulated and ready for announcement.

However, Committees on Programs are not left stranded entirely. The program booklet, *Thy Saving Health Among All Nations,** contains helpful suggestions for putting on both the A and B programs. In addition to the *Worship Booklet** for this year, a guide for building worship services, entitled *In Spirit and in Truth,** is now available for 45 cents.

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and our Distributing Offices.

Advance Without Loss

(*Continued from page 17*)

things together, we can build faster the "world culture" necessary for "world government."

5. *Develop an appreciation of the importance of the U.N. Secretariat which is a real international civil service, something essential to any form of "world government," and help with a recruitment policy that will add many more devoted Christians to the great number already serving in the Secretariat.*

6. *We can hasten the development of world law by increasing the prestige of the International Court of Justice.* The United States acceptance of the automatic jurisdiction of the International Court of Justice and our return to the practice of including a clause in every treaty which automatically refers any question arising under it to that Court would help immeasurably in improving the prestige of the Court which is an essential part of any effective international organization. Here again a general appreciation of the effective jobs it has done in the past would also be helpful. We might well look back at the days when, under the League of Nations, the Court made decisions which can be credited with avoiding at least eighteen possible wars. With United States leadership this prestige can again be built up.

7. *We can also help in the development of world law by supporting U.N. efforts to create it, and by promptly ratifying covenants which are presented to us such as the Genocide Covenant and the Covenant of Human Rights.* Like world culture, international law is built bit by bit as we develop and adopt international covenants in specific areas where they are needed. This is a long and laborious process for each bit of the fabric of international law must be as usable in the Belgian Congo as in the United States. Great patience and dozens of the best legal minds in the world have sat around conference tables at Lake Success to make one small segment of international law possible. Each one of these bits arrived at with so much difficulty represents something very important in the lives of large groups of the world's people. Their importance should be realized.

We should be keenly aware of what it means to have created a possibility of giving protection to the rights of individuals the world over and of abolishing the practice of taking the lives of whole groups of people. Here we are building world law in the areas where it is badly needed. We have, for example, had genocide from the time of Pharaoh and Moses, but it took the wantonness of a Hitler, silhouetted against twentieth century consciences, to make us see what needed to be done. In this matter of expanding world law, even at the expense of national sovereignty, the United States must play a leading role if progress is to be made.

8. *When all of these things are done, when we have created a world culture, when we have seen how easy and rewarding it is to relinquish enough of our sovereignty to make such a great step toward human welfare possible, we will be ready to call a convention as provided by Article 109 of the U.N. Charter and to take measures for increasing the efficacy of the organization.*

Tested Teamwork

By MRS. C. C. LONG, *Circulation Manager*

ANY society that secures more than the one-third increase in subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK deserves special mention. Central Methodist Church, Phoenix, Arizona, sent two hundred and twenty subscriptions to Literature Headquarters this year, compared to fifty-four the previous year. This represents more than a one-third increase. Mrs. L. O. Caldwell, secretary of Literature and Publications, sends her successful method and pictures which we are happy to share with our readers: "Our Woman's Society of Christian Service meets the first Friday in each month, and all twelve circles and both units of the Wesleyan Service Guild meet the following week. I mail an order the middle of each month, which gives the women a chance to subscribe to the magazines at one of these meetings. This also gives me time to get my order to Literature Headquarters before the first of each month.

"This is the way we began: I invited the secretaries of Literature and Publications of the twelve circles and both Guilds to a luncheon meeting. Those who could not attend were asked to send an alternate. The play, *Important Interview* (THE METHODIST WOMAN, May, 1949), was presented.

"I also gave each secretary the list of subscribers in her group, with the expiration dates. A poster was made of these lists, so all could see the standing of every circle. (This is kept up to date.)

"In February, we observed THE METHODIST WOMAN and WORLD OUTLOOK Sunday. Our pastor, Dr. Charles S. Kendall, gave a fine talk on the merits of both magazines, and recommended them to the congregation at all three church services. At the close of each service the secretaries of Literature and Publications and other volunteers were on hand to receive magazine subscriptions. Each of the twenty-four workers had a copy of THE METHODIST WOMAN and WORLD OUTLOOK folder pinned to her dress. Thirty-four subscriptions were obtained on that Sunday.

"As a Christian Social Relations project, our Woman's Society renewed the following gift-subscriptions to the WORLD OUTLOOK: Florence Crittenden Home; Lucy Philips Chapel; Mexican Methodist Church; Phoenix Public Library.

"Members of the executive board sent a Christmas gift-subscription of THE METHODIST WOMAN and WORLD OUTLOOK to Mrs. H. L. Christian in Africa.

"There were twenty-nine other gift-subscriptions sent during the year, for Christmas, birthdays, weddings, and also to shut-ins. If requested, to each person receiving such a gift-subscription, a gift card was sent directly from Literature Headquarters, bearing the name of the donor.

"All fourteen of the elected officers take both THE METHODIST WOMAN and WORLD OUTLOOK. All circle chairmen and secretaries of Literature and Publications are subscribers.

"Two of our circles were outstanding in securing subscriptions: Mrs. Sophie White, chairman, and Mrs. G. E. Strickland, her secretary of Literature and Publications, obtained forty-five subscriptions.

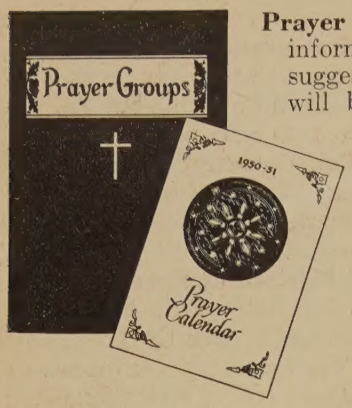
"Our second outstanding circle has Mrs. Karl B. Kent as chairman with Mrs. Walter King as secretary of Literature and Publications. They secured thirty-three subscriptions.

"Both circles were given special recognition at the Woman's Society in May. The theme of their luncheon table decoration was a Maypole. This was made by using THE METHODIST WOMAN and WORLD OUTLOOK magazines as the Maypole, with a small globe of the world placed on top. Ribbons of gold, blue, and white were attached to small dolls wearing colorful dresses made from the little folders on THE METHODIST WOMAN and WORLD OUTLOOK. A picture of Mrs. Strickland's and Mrs. White's circle appears below.

← Left to right: Mrs. Charles S. Kendall, wife of the pastor; Mrs. Troy E. Welch, president of the Woman's Society; Mrs. L. O. Caldwell, secretary of Literature and Publications; Mrs. G. E. Strickland, secretary of Literature and Publications in the circle that secured most subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK.

↑ Circle 8 of Central Methodist Church, Phoenix, Arizona, honored at a special May Day table. Members from left to right: (sitting) Mrs. H. A. Hammels; Mrs. Sophie White, chairman; Mrs. G. E. Strickland, Mrs. L. O. Caldwell; (standing) Mrs. Ruby Tracy, Mrs. Jacob Cullison, Mrs. Louise Fillisetti, Mrs. Foster J. Mason, Mrs. B. F. McGough, Mrs. F. L. Townsend, Mrs. L. D. Dameron.

NEW MATERIALS



Prayer Groups. The valuable information and splendid suggestions in this booklet will be welcomed by every Woman's Society and Wesleyan Service Guild and will answer many of the questions which have been asked about prayer groups. It witnesses to the inspiration and power that many have found as a result of this vital fellowship. Excellent supplementary material for the study of "Corporate Worship." 45 cents.

Prayer Calendar 1950-51. September, 1950, through August, 1951. 40 cents.

A Call to Spiritual Advance. By Dr. Frank Laubach. Practical ways to advance the cause of peace in the world, suggestions for deepening one's spiritual life, helpful ideas concerning prayer and health. Written on a literacy campaign in Liberia, especially for Woman's Society members. 15 cents.

A Christian's Primer of the United Nations. A pamphlet to promote understanding of the United Nations, its structure and achievements, emphasizing the individual Christian's responsibility to the United Nations. 25 cents.

Where Does Christian Citizenship Start? Information on "The National Citizens' Roll Call of Methodist Women." 3 cents, 12 for 25 cents, 100 for $1.75.

National Citizens' Roll Call Sticker. Five and one-half inch gummed sticker for use with the National Citizens' Roll Call. 5 cents, 3 for 10 cents, 25 for 60 cents.

Four Years, Four Words, Four Women. By Clarine Grenfell. A dramatic worship service presenting the role of women in religious life. For circle and program use. 15 cents.

A Modified Plan. Alternative plan for societies of twenty-five members and under. Free for postage.

In Honor Preferring One Another. Leaflet about special memberships. Free for postage.

The Deaconess Myth. Questions and answers on the deaconess work. Free for postage.

Our Number One Job. Missionary personnel leaflet. Free for postage.

YOUTH PROGRAM

September, 1950, through August, 1951

Those Who Serve. Twelve programs and worship services for a World Friendship Group of Girls. 65 cents.

PROGRAM FOR ADULTS

September, 1950, through August, 1951

Thy Saving Health Among All Nations

For Woman's Societies and Wesleyan Service Guilds

The packet contains ***Program Material*** and ***Worship Booklet.*** 60 cents.

Program Material. 50 cents, 3 for $1.25.

Worship Booklet. 15 cents, 10 for $1.25.

(Spanish edition—***Program Material*** and ***Worship Booklet*** under one cover—50 cents.)

APPROVED STUDIES 1950-51

Theme: The Near East

Near East Panorama. By Glora M. Wysner. $1.00.

Guide on the Near East for Leaders of Adult Groups. By Helen E. Baker. 35 cents.

Theme: Toward a Christian Community

Rural Prospect. By Mark Rich. $1.00.

Guide on Toward a Christian Community for Leaders of Adult Groups. By Oscie Sanders and Leslie Sayre. 35 cents.

Theme: A Christian's Vocation

The Christian's Vocation. By Bishop G. Bromley Oxnam. 60 cents.

Suggestions for the Study of The Christian's Vocation. 15 cents.

Theme: Corporate Worship

We Seek Him Together. By Maude White Hardie. 60 cents.

A Guide to We Seek Him Together. By Marie Cole Powell. 15 cents.

The Church's Study Course

The Methodists of the World. By Bishop Ivan Lee Holt. 50 cents.

WEEK OF PRAYER AND SELF-DENIAL*

October 25-31, 1950

Poster. 5 cents.

Gift Envelope. Free.

Leaders' Handbook. 10 cents; 3 for 25 cents.

Worship Service for the Program Meeting, "Let Earth to Heaven Draw Near." 2 cents; 25 for 35 cents.

Meditation and Plans for the Quiet Day, "Looking Unto Jesus." This booklet contains the complete service for the Quiet Day. 10 cents; 15 for $1.00.

Order of Worship for the Quiet Day, "Looking Unto Jesus." Each person should be given a copy to use during the service. 3 cents; 25 for 60 cents.

Prayer Card. 2 cents; 75 for $1.00.

* Orders for the above literature must be in our offices by October 13.

PAYMENT SHOULD ACCOMPANY ALL ORDERS. SEND FOR OUR CATALOGUE

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The retail stores of The Methodist Publishing House also sell the literature of the Woman's Division of Christian Service.

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